THE Ahmadiyya Gazette USA

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ

JULY-AUGUST, 1999 WAFA-ZAHOOR, 1378

The 51st Ahmadiyya Muslim Annual Convention was held during June 25-27, 1999. The picture shows Sahibzada M. M. Ahmad, Ameer, USA, presiding on one of the sessions. His Excellency, the Ambassador of Sierra Leone, Mr. John E. Leigh is sitting on his right.

U.S. AHMADIYYA CONVENTION IN PICTURES

Sahibzada M. M. Ahmad, Ameer, USA, presiding over the inaugural session of Jalsa

لا اله الا الله محمد رسول الله
THERE IS NO GOD BUT ALLAH, MUHAMMAD IS HIS MESSENGER
"I WILL CARRY THY MESSAGE TO THE ENDS OF THE EARTH"

Waqifen Nau with Naib Ameer, Ahsanullah Zafar and Nat. Sec. Waqf-Nau, Dr. Khalil Malik

FROM THE HOLY QURAN

"Surely all believers are brothers. So make peace between brothers, and fear Allah that mercy may be shown to you

"O ye who believe! Let not one people deride another people, who may be better than they, nor let women deride other women, who may be better than they. And defame not your own people, nor call one another by nick-names. Bad indeed is evil reputation after the profession of belief; and those who repent not are the wrong-doers.

"O ye who believe! Avoid most of suspicions; for suspicion in some cases is a sin. And spy not, nor back-bite one another. Would any of you like to eat the flesh of his brother who is dead? Certainly you would loathe it. And fear Allah, surely Allah is Oft-Returning with compassion and is merciful.

"O mankind, We have created you from a male and a female; and We have made into tribes and sub-tribes that you may recognize one another. Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous. Surely, Allah is All-Knowing, All-Aware." (49:11-14)

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَ
اتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ۞ يَا أَيُّهَا الَّذِينَ آمَنُوا
لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا
مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا
مِّنْهُنَّ ۖ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۖ
بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۞ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا
كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا
وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن
يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ
إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ۞ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم
مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ
إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۞

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SO SAID THE HOLY PROPHET

(peace and blessings of Allah be on him)

Abu Hurairah relates that the Holy Prophet said: Beware of suspicion for suspicion is great falsehood. Do not search for each other's faults nor spy nor hanker after that which others have nor envy nor entertain ill-will nor indifference and be Allah's servants, brethren to each other as you have been commanded. A Muslim is the brother of a Muslim; he does not wrong him or humiliate him nor is contemptuous towards him. Righteousness dwells here, righteousness dwells here; and he pointed to his chest. It is enough evil for a Muslim that he should look down upon a brother Muslim. Everything of a Muslim is forbidden to another Muslim, his blood, his honor and his property. Allah does not look to your bodies or to your features or to your works, He looks at your heart. Another version is: Do not entertain envy or ill-will and do not spy or search for faults, nor make false bids and be Allah's servants, brethren to each other. Another version is: Do not boycott or be indifferent or entertain ill-will or envy. Be Allah's servants, brethren to each other. Another version is: Do not boycott each other nor intervene upon another's deal (Muslim).

Mu'awiah relates that he heard the Holy Prophet say: If you go about searching for the faults of Muslims you will corrupt them (Abu Daud).

Ibn Mas'ud relates that a man was brought to him and he was told; This is So and So and his beard smells of liquor. Ibn Mas'ud said: We have been forbidden to search for faults, we can take note only of that which is overt (Abu Daud).

Jundub ibn Abdullah relates that the Holy Prophet said: A man said: By Allah, He will not forgive So and So; whereupon Allah, the Lord of honor and glory, said: Who is he who takes an oath in My name that I will not forgive So and So. I have forgiven him and have deprived your good deeds of all merit (Muslim).

Wathila ibn Asqa'a relates that the Holy Prophet said: Do not exult over the misfortune of a brother for Allah might have mercy on him and involve you in misfortune (Tirmidhi).

SO SAID THE PROMISED MESSIAH

(peace be on him)

I admonish my community to shun arrogance because arrogance is most loathsome to God, the Lord of Glory. You may not perhaps fully realize what arrogance is. So learn it from me because I speak with the spirit of God.

Everyone who looks down upon his brother because he considers himself to be more learned, wiser, or more accomplished than him is arrogant. He is arrogant because, instead of considering God to be the Fountainhead of all wisdom and knowledge, he considers himself something. Does God not have the power to derange him mentally and instead grant superior knowledge, wisdom and dexterity to his brother whom he considers inferior? Likewise he too is arrogant who, thinking of his wealth or high status, looks down upon his brother. He is arrogant because he has ignored the fact that this status and grandeur were bestowed upon him by God. He is blind and does not realize that God has power to afflict him with such misfortune as, all of a sudden he is cast to the lowest of the low; and again He has the power to bestow greater wealth and prosperity upon that brother of his whom he considers small. Yet again, that person is arrogant who is proud of his superior bodily health, or of his handsomeness, or good looks, or strength, or prowess, and scornfully makes fun of his brother and teases him and addresses him with derisive names; not satisfied with this he advertises his physical defects. It is so because he is unaware of the existence of a God Who possesses power to suddenly inflict him with such bodily defects as may leave him much worse than his brother. (*Nuzul Masih: Roohani Khazain* Vol. 18, p. 402)

THE 51st JALSA SALANA (Annual Convention) OF THE AHMADIYYA MUSLIM JAMA'AT

(by Munawar A. Saeed, Afsar Jalsa Ghah)

The 51st Jalsa Salana of the Ahmadiyya Muslim Jama'at was held on June 25-27, 1999 at the Capitol Expo Center; over 3000 Ahmadis from different parts of the USA, and other countries joined the event.

On the Opening day, Missionary Syed Shamshad A. Nasir led Juma Prayers in which he explained the objectives of Jalsa Salana and exhorted the members to spend time in remembrance of Allah and invoking blessings upon the Holy Prophet (peace and blessings of Allah be upon him), and to abide by the etiquette of the Jalsa.

The first session of the Convention on Friday afternoon was presided over by Sahibzada M.M. Ahmad, the Ameer of the Ahmadiyya Muslim Jama'at. The Ceremony was opened by the Recitation of the Holy Qur'an and its translation. Immediately after was a Poem of the Promised Messiah (a.s.) In glorification of Allah, and its translation.

The opening address was given by Sahibzada M. M. Ahmad, Ameer, whose main theme was the victory and glory destined to be achieved by Islam through the mission of the Promised Messiah (peace be upon him). He shared with the audience several inspiring passages from the writings of the Promised Messiah (a.s.) from *Tazkaratushshahadatain, Fat'he Islam, Tajalliyati Ilahia* and *Tohfa Golarhvia*. After the speech he led in silent prayer.

The first speech was on the Attributes of Allah by Maulana Atta Ullah Kaleem. The speech was on the Divine attribute of Al-Mojeeb — He Who accepts the supplications. He started his scholarly address by first pointing out the need for a correct concept of God. Then he elaborated the acceptance of Prayers by Almighty Allah by referring to the verses from the Holy Qur'an, life of the Holy Prophet (peace and blessings of Allah be upon him) and the life and writings of the Promised Messiah (peace be upon him). He closed his speech with a very moving prayer of the Promised Messiah (peace be upon him) that Almighty Allah may open the ears and hearts of the people so that the worship of the false deities may vanish and the true worship of Almighty Allah be established all over the world.

Following that was a speech by Anwar Mahmood Khan of Los Angeles on the Holy Prophet (SAW) as a Model of Dedication and Sacrifice. The speech included many inspiring events from the life of the Holy Prophet (peace and blessings of Allah be upon him).

Next was a brief Introduction on the Book by Hazrat Mirza Tahir Ahmad, Khalifitul Masiah IV done by Pir Waheed Ahmad. He pointed out the importance of this historical work and traced its origins to the earlier expositions of the Holy Qur'an given by the Promised Messiah (peace be upon him) in *Brahini Ahmadiyya* and other works. He pointed out the comprehensive view of the relationship between the subjects of Revelation, Rationality, Knowledge and Truth taken in the book. He elaborated how the science and faith are fully in accord with each other in the perspective and how the earlier teachers are honored by the author.

The Guest Speaker of the night was the Ambassador, His Excellency John E. Leigh of Sierra Leone, West Africa. He spoke on the services of the Ahmadiyya Community especially in Africa. He expressed the best wishes for the Community in all its efforts.

Events on Saturday started at 3:45 AM with Salat-ul-Tahajjud. This was followed in time by Salat-ul-Fajr, which was immediately followed by Darsul-ul-Quran and Hadith.

The Lajna Morning Session, presided by sister Salma Ghani, President Lajna Imaillah USA, began

with the Recitation of the Holy Qur'an and its trans-lation. A Poem was read and translated. The first speech of the ladies section was given by Salma Ghani from Philadelphia on the topic of "Our children Our Future," followed by a speech on "Structure of the Islamic Family — Our Responsibilities" by Rafia Rama.

The Nasirat from New York read a poem and read the translation. The Lajna session concluded with Prize Distribution.

The combined session on Saturday was presided by Dr. Ahsanula Zafar, Naib Amir. It started with Recitation of the Holy Qur'an and its translation followed by a Poem expressing thankfulness to Almighty Allah for His great favors written by the Promised Messiah (peace be upon him) and its English Translation.

The First Speech of the day was by Ali Murtaza of New York on Establishment of a Righteous Community: Exhortation of the Promised Messiah (peace be upon him). He based his inspiring speech on the Ten Conditions of Bai'at and elaborated each condition by relating it to the verses of the Holy Qur'an. He exhorted all members to fully abide by these conditions in order to become truly righteous. A speech by Imitaz Rajeki on the Islamic Marriage System pointed out the Divine wisdom of creation in pairs and the blessings of the marriage system as ordained in Islam.

The Saturday Afternoon Session was presided by Munir Hamid, Naib Amir, and started by Recitation of the Holy Qur'an and its English Translation. A Poem of Hazrat Musleh Mau'ood and its English Translation.

The First speech of the Afternoon session was by Missionary Azhar Haneef on Khalifat "The Rope of Allah." He pointed out how the institution of Khilafat in Islam has served to help Muslims adhere steadfastly to the devotion of Allah. He illustrated his points by several examples from the life of Khulafai Rashidin and Khulafai Ahmadiyya.

Nasir Mahmood Malik of Detroit spoke on the Expectations of Hazrat Khalifatul Masiah IV (aba) from the Jama'at and particularly the USA Jama'at. He focused on the Tabligh, Tarbiyyat, and Financial sacrifices, and shared many of the messages of Huzoor in his own words.

Services of Ahmadiyya Muslim Jama'at around the World were then presented by Dr. Naseem Rahmatullah. He covered the wide spectrum of the services of the Jama'at in spiritual, social, educational, and medical fields. After that was "Services of Early Ahmadi Muslim Missionaries", done by Missionary Syed Shamshad Ahmed Nasir, who gave an inspiring account of the difficulties faced by the early missionaries — Hafiz Jamal Ahmad, Mufti Muhammad Sadiq, Maulana Abdur Rahim Nayyar, Maulana Nazir Ali and Maulana Zahoor H. Bukhara — and the steadfastness they showed in the face of these hardships.

The final day, Sunday started with Salat-ul-Thahajjud, Salat-ul-Fajr and Dars-ul-Quran and Hadith.

The Final Session began at 10:00 AM with a recitation of the Holy Qur'an and its translation. A Poem written by Hazrat Khalifatul Masih IV (aba) sending Salaam to the Holy Prophet (peace and blessings of Allah be upon him) was read and it's translation was given. The audience joined in by repeating Sallallaho Alaihu Wasallam along with the reciter at the end of each stanza.

The First Speech of the session was by Irfan Alahdin on "The Holy Qur'an — Magnificent Sign of Our Living God." He drew extensively upon Huzoor's historical book: Revelation, Rationality, Knowledge and Truth" to demonstrate how the Holy Qur'an has continuously provided fresh insights into the creation of Allah and His signs for those who ponder. During his speech he beautifully recited many verses of the Holy Qur'an in support of this and discussed several signs which are opening up in these times.

Hasan Hakeem of Zion then presented the prophecy about Dr. Dowie — A Grand Sign of the Promised Messiah (AH) Shown in America. Drawing upon his personal knowledge of the Zion

city, where he has spent a good part of his life, and impeccable research, he demonstrated conclusively that the prophecy about Dr. Dowie was indeed a major sign of Allah in support of the truthfulness of the Promised Messiah (peace be upon him).

Syed Waseem Ahmad spoke then on The Future of Islam/Ahmadiyyat. He cited many writings and revelations of the Promised Messiah (peace be upon him) to enlighten the audience on the bright future of the magnificent victories of Islam destined through the Ahmadiyya Muslim Jama'at.

Respected Ameer Sahib Jama'at Ahmadiyya USA gave the concluding remarks in which he prayed for the safe return of all guests and reminded them that the blessings of the Jalsa should stay with them as they returned home. They should remember what they have heard and make it a part of their life. He then concluded the Jalsa by leading the silent prayer.

Hazrat Khalifatul Masih IV, (a.t.b.a.) in his Friday Sermon of March 19, 1999, exhorted the members of Jama'at to frequently say the following prayers:

رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَّ ثَبِّتْ أَقْدَامَنَا وَ انْصُرْنَا

عَلَى الْقَوْمِ الْكٰفِرِيْنَ

rabbanaa afrigh alaina sabra wa thabbit aqdamana wansurna alal qaumil kafireen (2:251)

O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِيْٓ أَمْرِنَاوَثَبِّتْ

أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ

rabbanaghfir lana zunoobana wa israfana fee amrina wa thabbit aqdamana wansurna alal qaumil kafireen (3:148)

O our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people

رَّبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ وَّ أَخْرِجْنِىْ مُخْرَجَ صِدْقٍ

وَّ اجْعَلْ لِّى مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا

rabbay adkhilnee mudkhala sidqin wa akhrijnee mukhraja sidqin waj al lee milla dunka sultanan naseera (17:81)

O my Lord, make my entry a good entry and then make me come forth with a good forthcoming. And grant me from Thyself a helping power

NATIONAL SECRETARY TALIM

ALLAH THE MOJEEB

(Address given at the Jalsa Salana 1999 by Maulana A. U. Kaleem)

Worthy Chairman, Invited guests, Brothers and Sisters in Islam.

The right concept of God is the foundation stone of all religions. God being the fountainhead of knowledge and the source of all life and spiritual learning it ought to be the first and the foremost concern of every human being to form a right concept of God.

To begin with, the word Allah is the name of the Supreme Being, Who is the sole possessor of all perfect attributes and is free from all defects. In the Arabic language, the word "Allah" is never used for any other thing or being so that there does not come the confusion of small letter or for that matter of capital one. No other language has a distinctive name for the Supreme Being. The names found in other languages are all attributive or descriptive and are often used in the plural number. But Allah is simple substantive and not derived. It is never used as qualifying word. The view is corroborated by eminent authorities of the Arabic language. Lane says:-

> "Allah according to the most correct opinions respecting it, is proper noun. Applied to the Being who exists necessarily by Himself, comprising all the attributes of perfection, the "Al" being inseparable from it." (*Arabic English Lexicon*)

Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi the Holy Founder of the Ahmadiyya Muslim Jama'at (peace be upon him) says:-

> "The God that the Quran seeks men should believe in is the Being Who is free from every drawback and is the Lord of all perfect attributes. The Word Allah applies to the Being Who suffers from no defect and possesses every excellence. Excellence is of two types, excellence in beauty and excellence in beneficence. Both types of excellence are comprehended in the word Allah. The names devised by the followers of other faiths for the Supreme Being are not so comprehensive as Allah. In fact, the very word Allah alone adequately disposes of the false deities of other faiths and of their alleged attributes. (*Al-Hakam*, May 10, 1903).

Hazrat Ahmad the Promised Messiah and Mahdi (peace be upon him) writes:-

> "Our Ever-Living and All-Sustaining God talks to me like one person talks to another. I ask Him something and supplicate Him and He answers in words full of power. If this should happen a thousand times, He does not fail to answer. In His words He discloses wonderful hidden matters and displays scenes of extraordinary powers till He makes it clear that He alone is the One Who should be called God. He accepts prayers and intimates their acceptance. He resolves great difficulties and through repeated supplications revives those who are sick unto death. He discloses all these designs of His in advance through His words which relate to future events. He proves that He is the God of heaven and earth....." (*Naseem-e-Dawat*, p. 82)

Islam teaches that the acceptance of prayer is a means of enabling man to attain union with God. When a man prays to God his prayers are accepted, provided they are made in the manner, and are continued up to the point, appointed for their acceptance. Allah says in the Holy Quran:-

> "Then Who is He, who hears the cry of a distressed person when he calls on Him, and accepts his prayers and relieves his pain, and removing the oppression of the oppressor sets up the oppressed in his place? Is there, then another God who has this power? But you derive no lesson from it." (27:63)

This stage of union with God is open to all. God hears the prayers of every one who prays to Him in his distress, to whatever religion he may belong, and thus affords an opportunity to all to get into direct touch with Himself and thus to emerge from the stage of doubt and darkness. It is essential that a certain degree of realization should be open to people of every class and condition to make them turn to God, for people turn only to those things with whose importance they are impressed. The followers of every religion can attain to this stage and can experience the effects of

prayer. Many obstacles may be overcome and inconveniences removed by prayer.

Hazrat Ahmad the Promised Messiah (peace be upon him) says:-

> "During the interval between a supplication and its acceptance one is often subjected to trial after trial, some of which are back-breaking. A persevering and good-natured supplicant smells the perfume of the favors of his Lord in these trials and difficulties and his intelligence informs him that help will follow them. One aspect of these trials is that they foster eagerness for prayer. The greater the distress of the supplicant, the more his soul will be melted. This is one of the factors in the acceptance of prayer. So one should not lose heart and should not think ill of God through impatience and restlessness. One should never think that one's prayer is not accepted. Such a notion is a denial of the attribute of God that He accepts prayers." (*Malfoozat* Vol. IV, p. 434)

Again, the Promised Messiah (peace be upon him) writes:-

> "Indeed the Holy Qur'an shows that the best means of the recognition of God is prayer and that it is only through prayer that the complete and perfect understanding of the existence of God and His perfect attributes is obtained and that it cannot be obtained in any other way. It is prayer which, like a flash of lightning, pulls a person out of the pit of darkness and brings him into the open atmosphere of light and makes him stand before God Almighty. Through prayer thousands of the wicked are reformed and thousands of the corrupt are purified." (*Ayyamus Solh*, pp. 28-29)

To supplicate is human and to respond is divine:-

> "When a child being driven by hunger cries for milk, then milk is generated in the mother's breasts. The child does not know what prayer is, but his cries draw the milk. This is a universal experience that, sometimes when the mother does not perceive the presence of milk in her breasts, the child's cries help to draw it. Then can our cries before God Almighty draw nothing? They certainly draw everything, but the learned ones and philosophers, who are blind, cannot see it. If a person were to reflect on the philosophy of prayer, keeping in mind the connection and relationship, which a child has with its mother, it would be quite easy. The second type of mercy comes into operation after supplication. Go on asking and it will be given onto you. Call on Me, I shall respond to you, are not mere words, but is a characteristic of human nature. It is human to supplicate and it is a Divine characteristic to respond. He who does not understand and does not believe is false. The illustration of the child that I have set forth expounds the philosophy of prayer in an excellent way." (*Malfoozat*, Vol. I, p. 123)

The effect of prayer is greater than the effect of fire:-

> "There are many instances of this in the Holy Books of God Almighty. Some types of miracles are in reality the acceptance of prayer. The source of thousands of miracles that were manifested by the Prophets and the wonders that have been exhibited throughout by the saints was prayer, and it is through the effect of prayer that extraordinary events display the power of the All-Powerful. Are you aware what was the wonderful event that happened in the desert of Arabia, that hundreds of thousands of dead came alive within a few days, and those who had been corrupted through generations took on Divine color, and the blind began to see, and the tongues of the dumb began to flow with Divine insights, and such a revolution took place in the world which no eye had seen and no ear had heard before? It was the prayers during dark nights of one who had been wholly lost in God which created an uproar in the world and manifested such wonders as had appeared impossible in the case of that unlearned helpless one. O Allah send down blessings and peace on him and on his people according to the number of his griefs and sorrows for the Muslims and send down upon him the lights of Thy mercy forever. I have experience that the effect of prayers is greater than the effect of fire and water. Indeed in the systems of natural means nothing has greater effect than prayer." (*Barakatud Dua*)

Again, here is another incident in the life of the Holy Prophet (s.a.w.), which proves the effectiveness of prayer beyond any shadow of doubt. The conflict of Badr–the very first defensive battle fought between

the companions of the Holy Prophet (s.a.w.) and the pagans of Mecca who traveled more than two hundred miles to attack the Muslims – presents a striking scene of the effectiveness of prayer, in one respect, perhaps, unique in the annals of warfare.

Numerically the Muslim force was less than one third of the Meccans. Besides, the latter was composed of skilled veterans, while Muslims had recruited almost inexperienced youths. Therefore, in respect of neither numbers nor strength and skill were the Muslims a match for the enemy. This caused the Holy Prophet (s.a.w.) the deepest anxiety and he spent the whole night praying with tearful eyes:-

> "My God, over the entire face of the earth just now, there are only these three hundred men who are devoted to Thee and determined to establish Thy worship. My God, if these three hundred men die today at the hands of their enemy in this battle, who will be left behind to glorify Thy name?" (*Tabiri*)

The Holy Prophet (s.a.w.) coming out of the little hut in which he had been praying announced in the verse of the Holy Qur'an:-

> *"The hosts will certainly be routed and will turn their backs in flight."* (54:46)

The battle began after a few duels – which were the fashion in Arabia. The Meccan army fell upon the Muslims, but the latter firmly held to their position and repulsed them.

A remarkable phenomenon of the effectiveness of prayer of the Holy Prophet (s.a.w.) manifested itself. Almost all the Meccan Chiefs, ringleaders of the deadly campaign against Islam, were slain in action. Abu Jahl the Commander in Chief of the Meccans suffered death at the hands of two youth from among the Medina helpers. In all seventy of the hostile army fell in the field. Seeing their chiefs fall, the rank and file was seized with confusion and took to flight. The Muslims pursued them and took about seventy prisoners. On the Muslim side, the casualties were only fourteen.

As a matter of fact the entire life of the Holy Prophet (s.a.w.) is replete with such incidents which show the effectiveness of prayer. Besides, the Muslim saints of all the ages did also show during their period how God accepts prayers of those who turn to Him with earnestness and do the will of their Creator.

The subject will remain incomplete if I do not relate a few incidents out of many which took place in this century to prove the effectiveness of prayer to the doubting Thomases. These events occurred through the instrumentality of a great spiritual son and an obedient servant of the Holy Prophet (s.a.w.), I mean Hazrat Ahmad the Promised Messiah (peace be upon him) and his successors.

When the Ahmadiyya Muslim Jama'at began to spread, the Holy Founder of the Jama'at founded a High School in Qadian, his object being to provide a proper place of instructions for future generations of Ahmadis, where they could imbibe the traditions of the Jama'at and be imbued with the spirit of its doctrines and teachings. Ahmadi young men belonging to distant places joined the School for secular and spiritual instruction. One of these named Abdul Kareem who belonged to a village in the Nizam Dominions in Southern India, nearly sixteen hundred miles distant from Qadian. While at Qadian this Abdul Kareem was bitten by a mad dog and was sent for treatment to the Pasteur Institute at Kasauli. After he had his treatment it was supposed that he was out of danger. On returning to Qadian, however, he had an attack of hydrophobia and developed the symptoms and suffered the tortures by which this terrible disease is always attended. He developed contractions of the throat muscles, convulsive dread of water, excess of fear, sleeplessness, fits of mania during which he felt a strong desire to attack and injure those attended upon him – acts of which he felt ashamed during intervals of relief when he begged his attendants to leave him lest he should do them harm. He grew rapidly worse, and a telegram was dispatched by the Headmaster of the school to the Director of the Pasteur Institute at Kasuli inquiring whether anything could be done for the boy. His reply arrived to the effect, "sorry nothing could be done for Abdul Kareem."

As the boy belonged to a distant place and the people of that part of the country were illiterate and ignorant, it was feared that his death would have a very ill effect on them. The Promised Messiah (AH) was very deeply affected by the condition of the boy and prayed to God for his recovery. At last his prayers

was heard and God restored Abdul Kareem, whose life had been absolutely despaired of and whose sufferings were terrible to witness, was restored to health by God, in consequence of the Promised Messiah's (as) prayers.

Those who are conversant with medical science are aware that once a person is attacked by hydrophobia, no remedy can save him and his death is inevitable. Hence, when the news of Abdul Kareem's recovery reached Kasauli, one of the people there wrote saying: "We were very sorry to learn that Abdul Kareem who had been bitten by a mad dog, had been attacked by hydrophobia, but we are very glad to learn that he has been saved as the result of prayers. We have never heard of such a recovery before." This is an instance of real healing by prayer, which shows that there does exist a God Who is Mojeeb and does accept the prayers of the supplicant.

The Promised Messiah (AH) has shown many other similar signs of the acceptance of the prayers, but they cannot all be detailed here. Nevertheless, it is worth mentioning his challenge regarding the acceptance of prayers, which he threw to the Christian Missionaries. He wrote to them saying that as they claimed to be the followers and representative of Jesus, who showed signs, and he claimed to be a servant and representative of Muhammad (s.a.w.), a way of testing the claims of their respective religions to truth would be to demonstrate whose prayers were accepted by God. The method suggested was that a number of men who had suffered from what were ordinarily regarded as fatal diseases should be selected and divided equally between the Promised Messiah (AH) and the Christians by casting lots, and that each party should pray for the recovery of the patients allotted to it, and the result of prayer of each would show whose prayer had been heard. The Christian Missionaries declined to take up the challenge.

Though the Promised Messiah (peace be upon him) passed away ninety one years ago, the challenge is still open because the blessings of God continues to remain with his followers proving that Islam is a living religion, and God of Islam is MOJEEB Who accepts the supplications of the supplicants.

Islam teaches that acceptance of prayer is a means of establishing man to attain union with God. When a man prays to God his prayers are accepted, provided they are made in the manner, and continued up to the point, appointed for their acceptance. I hereby reiterate what Allah has said in the Holy Qur'an:-

> *"Then Who is He, Who hears the cry of a distressed person when he calls on Him, and accepts his prayers and relieves his pain, and removing the oppression of the oppressor sets up the oppressed in his place? Is there, then, another God who has this power? But you derive no lesson from it."* (27:63)

In 1967 while touring Europe, Hazrat Hafiz Mirza Nasir Ahmad the Third Successor to the Promised Messiah (peace be upon him) declared in a Press Conference at the Atlantic Hotel at Hamburg, Germany:-

> "That the sign of true religion is that its followers should have communion with God the Exalted – as this is the object of religion – that it should communicate with God, hence , a religion that has no connection with God cannot be a true religion. We claim, he continued, that in this age, this sign can only be witnessed in Islam and it is Islam alone that communicates man with God."
>
> "In corroboration of his claim, the Third Successor to the Promised Messiah (peace be upon him) reiterated the fundamental challenge of the acceptance of the prayer presented to the world by the Promised Messiah (peace be upon him), that the followers of different religions should select a number of patients and these should be divided among the delegates of each religion, who should pray only to God for the recovery of his share, and I do claim that the patients of my lot would be cured more in number than those of the others."

Again, at a reception at Frankfurt, Germany, replying the welcome address, the Third Successor to the Promised Messiah (peace be upon him) declared:

> "That the God of Islam is the only Living God and the Promised Messiah the great son of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) is the manifestation of the Living God and His Living sign, and he is a successor to the Promised Messiah challenges

that if a Christian claims that his God is the Living God then he should duel with him in respect of the acceptance of prayer and get a great reward in case he wins."

The right development of human faculties depends upon the purification of man's inner self and the suppression of evil tendencies: - "He surely is successful who purifies it", says the Holy Qur'an. (91:10). Prayer is spoken of as a means of purification for the heart. God says in the Holy Qur'an: - "Recite that which has been revealed to thee of the Book and keep up prayer; surely prayer keeps one away from indecency and evil." (29:46).

Hazrat Ahmad the Promised Messiah (peace be upon him) says:-

"Humility alone is not enough for prayer, but righteousness, purity, truthfulness, perfect certainty, perfect love and perfect attention are all needed, and it is also necessary that the object prayed for should not be opposed to the Divine design for the welfare in this world and in the hereafter of the supplicant, or of the one on whose behalf supplication is made. Very often, despite all other conditions being fulfilled, the object for which supplication is made is opposed to the Divine design and there is no good in its fulfillment. For instance, if a child should cry that his mother should hand over to him a burning brand, or a serpent, or should feed him a poison, which appears agreeable, the mother would not comply with his wish. Were she to do so, and though the child might escape with his life some limb of his should become useless, then arriving at years of discretion the child would have a grievance against his foolish mother." (*Barakatud Dua*)

Hazrat Ahmad the Promised Messiah (peace be upon him) as a matter of fact has indeed pointed out to the principle of the Holy Qur'an mentioned in Sura An-Najm: "That man will have nothing but what he strives for; And that his striving shall soon be seen; Then will he be rewarded for it with the fullest reward" (53:40-42)

when he says:-

"It is a truth that he who does not work for the acceptance of his prayer does not pray, but tries God Almighty. Therefore, before making supplication it is necessary to put forth every effort and that is the meaning of prayer. First a supplicant should check up on his beliefs and actions for it is the way of God Almighty that reform comes in the shape of means which He makes available in some form or another." (*Malfoozat* Vol. 1, p. 118)

Again the Promised Messiah (peace be upon him) says: -

"When the grace of God Almighty approaches, He provides means of the acceptance of prayer, and a melting and a burning is created in the heart, but when it is not the time for the acceptance of prayer a sense of satisfaction and a turning to God are not generated in the heart. Whatever effort one might make one's mind pays no attention. The reason is that sometimes God Almighty accepts prayer and sometimes desires to enforce His determination. For this reason, till I see the signs of Divine command I have little hope of acceptance of prayer and reconcile myself to His determination with greater pleasure than I derive from the acceptance of prayer. In as much as the fruits and blessings of being pleased with His determination are much greater." (*Malfoozat*, Vol. 1, p. 440)

Worthy Chairman, Invited guests, Brothers and Sisters in Islam, I would like to conclude this speech with a Prayer of the Promised Messiah (a.s.) and you are all requested to supplicate Aamen:-

"My Powerful God, hear my humble prayers and open the ears and hearts of this people. Show us the time when the worship of false deities should disappear from the world and Thou shouldst be worshiped sincerely in the earth. The earth might be filled with Thy righteous servants who believe in Thy Unity as the ocean is filled with water and the greatness and truth of Thy Messenger Muhammad, the chosen one, peace be on him, might be established in the hearts of people. Amen. My Powerful God, show me this change in this world and accept my prayers for Thou has All Power and Strength. Amen, O Powerful God. Our last call is that all praise belongs to God the Lord of the Worlds (*Tatimah Haqeeqatul Wahi*, p. 164)

AN INTRODUCTION TO HAZRAT MIRZA TAHIR AHMAD'S BOOK: REVELATION, RATIONALITY, KNOWLEDGE AND TRUTH

Pir Waheed Ahmad
Delivered at the US Annual Convention, June 25, 1999

BACKGROUND PERSPECTIVE

The rise of rationalism after the seventeenth century has gradually undermined the validity of the world's great religions. With each new discovery and with each new scientific advance, the concept of God was pushed farther and farther back into the human horizon. Under the increasing influence of rationalism, the new generations of philosophers and scientists came up with new slogans. Thus:

- Karl Mark wrote that "religion was the opium of the people"
- Friedrich Nietzsche wrote that "God was dead"
- Sigmund Freud wrote that "religion was an obsessional neurosis of humanity", and
- Mencken called "God a refuge of the incompetent and the miserable".

The complete removal of God and morality from the teachings of modern social philosophers has turned off many people from the pursuit of religion. The recent book by Hazrat Khalifatul Masih the Fourth is designed to fight this increasing trend of godlessness among the masses. The book demonstrates some major flaws and fallacies in the arguments of atheistic philosophers and restores the dignity and respect that rightfully belongs to the religion of mankind.

A BROAD OVERVIEW OF THE BOOK

Before dealing with a systematic presentation of the book's contents, let me give you a brief overview of this book.

The main objective of the book is to discuss the role that revelation has played in advancing the scope of human knowledge. The book examines Man's quest for truth and knowledge from various perspectives and argues that the best method of achieving true knowledge is through a balanced combination of rationality and revelation.

In its 750 pages, the book discusses a variety of subjects that include cosmogony, biologic evolution, development of philosophic thought, the nature of revelation, and the universality of prophethood. It also examines many contemporary issues such as genetic engineering, the issue of suffering, the possibility of extraterrestrial life and the future of revelation.

In dealing with this panoramic perspective of human knowledge, the book takes the following general approach:

1. To begin with, the book looks at the **contribution of philosophy** in the pursuit of knowledge. In this context, the book examines the contributions of Greek, Muslim and European philosophies, and their attitude towards the recognition of a Supreme Being.
2. The book then examines the **generality of revelation** and the universality of prophethood in the world. In this context, the book makes the case for the Divine origin of all religions. It argues that many religions that are now believed to be mere philosophies were originally based on prophetic revelation.
3. The book then describes the **nature of revelation** and how it can teach us about the Unseen. In this context, it examines in detail the possible origin of the universe and the close conformity of Qur'anic revelations with this knowledge.
4. The book then continues with the **evolution of life** on earth and the great similarity that the Qur'anic revelations bear to the known truth in this field.
5. The book then examines the case of **prophetic revelations** in the Holy Qur'an that relate particularly to the Latter Days. Thus, many events, discoveries and happenings of modern times are correlated with appropriate prophetic accounts given in the Holy Qur'an.

6. The book concludes by examining the **future of revelation** after the Holy Qur'an and the continuity of non-Law bearing prophet-hood after the Prophet Muhammad (s.a.w.).

The main objective of the book is to make three fundamental points:

1. That revelation is a valid source of human knowledge.
2. That the most accurate revelation given to mankind is the Holy Qur'an.
3. That God not only exists but is the prime mover behind all important events in the history of this universe.

Many perspectives and points mentioned in the book are unique and many not be available in other contemporary or earlier works on religion and science. Certain other ideas discussed in the book have been a focus of considerable debate and enquiry throughout history. Hazoor's contribution in this area consists in clearly explaining the underlying problems and presenting possible solutions in the light of revelatory evidence.

DETAILS ON INDIVIDUAL THEMES

After this brief overview of the book, let us now examine the main themes presented in the book.

1. Historical perspectives

Part 1 of the book is devoted to reviewing the Greek, Islamic and European schools of thought. This review is carried out primarily to demonstrate the widely varying recognition of revelation and belief in God during these periods in history.

In reviewing the contributions of Greek philosophers, Huzoor makes a case for the prophethood of Socrates who lived in the fifth century BC (470 to 399 BC). Huzoor demonstrates that Socrates not only believed in God but he was in fact condemned to death for this very reason. Socrates also believed in revelations and dreams and was utterly devoted to his mission. Huzoor explains that Greece suffered a spiritual decline after Socrates. Thus, the spiritual insights that are present in Socratic dialogues give way to more secular philosophies in the works of Plato and Aristotle.

In dealing with Islamic contributions to philosophy, Huzoor covers such major philosophical schools as Maturidiyya, 'Ashariyya, the Mu'tazilla, Mysticism, and the Spanish School of Islamic thought. Much of the success of Muslim philosophy comes from its beautiful blend of Greek philosophy with that of the Qur'an and Sunnah. Unfortunately beginning with the fifteenth century, Muslim sciences and philosophy went into a steady decline from which they never recovered. The Muslims suffered from both, the lack of secular education as well as the self-imposed closure of revelation. Thus, the torch of learning passed into the hands of the Europeans.

In dealing with the European philosophy, Huzoor begins with the pre-renaissance period covering the contributions of John Scotus Eriugena (d.877 CE) who advocated the use of both reason and faith in the search of truth. This is followed by the contributions of Rene Descartes (d.1650) who continued to maintain belief in God.

The late seventeenth and eighteenth centuries in Europe began with the emphasis on empiricism and experimentation. This is exemplified by the appearance of such philosophers as John Locke (d.1704), George Berkeley (d.1753) and David Hume (d.1776). These empiricist philosophers largely kept the arenas of religion and reason apart with no common boundaries between the two.

The late eighteenth century ushered in open disbelief in God and in everything else that could not be proved by experimentation or conventional logical analysis. Thus Thomas Paine (d.1809) and George Hegel (d.1831) attributed a greater role to reason as opposed to faith in the development of human civilization. Similarly, Immanuel Kant (d.1804) maintained that the existence of God could neither be proved nor disproved by investigation of any phenomena.

Most later European philosophers such as Jean-Jaques Rousseau (d.1778), Friedrich Nietzsche (d.1900), Albert Camus (d.1960), Maurice Merlu-Ponty (d.1961) and Jean-Paul Sartre (d.1980) denied the very existence of God.

The case of atheistic philosophy reached its

climax in the works of Karl Marx (d.1883). The dialectical materialism proposed by him left absolutely no room for God or revelation.

2. Universality of prophethood in the world

Parts 2 and 3 of the book are devoted to examining the subject of universality of prophethood in the world. Although Muslims acknowledge the universality of prophethood and the prophetic origin of all major religions, these facts have rarely been documented through any detailed studies of human history.

While prophetic origin of some religions is clearly accepted by the scholars, some other religions are automatically classified as religions of wisdom – without acknowledging the role of revelation in their origin. In this category are generally included the teachings of Buddha, Confucius and Lao-tzu. Huzoor demonstrates that all major religions of the world owe their origin to revelation and that many people normally recognized simply as philosophers and wise-men in history were in fact prophets and messengers of God.

In this context, Huzoor demonstrates that Krishna, Buddha, Confucius, Lao-tzu, and Zoroaster were all noble prophets of God. They all received Divine revelation and there is abundant evidence for this in their teachings.

In the case of **Buddhism**, certain inscriptions on rocks and stupas that date to the time of King Ashoka clearly exhort the reader to glorify and believe in God and to strive hard to obtain this Treasure. In the dialogues of Buddha given in the Sutta-Pitaka, Buddha asserts that he knows the path that leads to Brahma.

Similarly, an early follower of Buddha by the name of Pingiya also describes God with the attributes of Immovable, Unshakeable and Whose likeness does not exist. Thus, Buddhism was clearly based on belief in God. However, Buddha's denial of the Hindu pantheon of gods was over-generalized and left the impression in many minds that perhaps he did not believe in any God at all.

In the case of **Confucian teaching**, Huzoor argues that it, too, is based on Divine revelation and all references to Heaven in fact mean the God in Heaven. Huzoor also points out that Confucius placed great emphasis on virtue, dignity, rules of propriety, greatness of Heaven and the need to emulate it. These issues are unlike those addressed by secular philosophers and indicate that the basis of Confucianism actually lies in spirituality and belief in God.

In dealing with Taoism – that was founded by Lao Tzu – Huzoor points out that the attributes of Tao are very similar to those of God described in the Holy Qur'an. Thus, in describing Tao, Lao-Tzu uses such attributes as Vast, Omnipresent, Provider, Supreme, Invisible, Concealed, Infinite, Indescribable, Incomprehensible, Originator of all creation and Begetter of the universe.

Besides Lao-tzu and Confucius, Huzoor also recognizes a number of other Chinese philosophers as prophets. These include Fu Hsi who lived around 3320 BC, Yu who lived around 2140 BC, King Wan who lived around 1140 BC, and Mencius who died around 290 BC. Thus, revelation has played a far more important role in the development of Chinese philosophy than is generally acknowledged today by the scholars.

Huzoor also explains the historic debate in the study of religions on whether polytheistic beliefs eventually gave rise to monotheism or whether it is the monotheistic beliefs that ultimately degenerate to polytheism. Huzoor argues that all religions are based on prophetic revelation and are thus founded on absolute monotheism. Over a period of time, the monotheistic beliefs frequently degenerate under a variety of external and internal influences. Thus, many religions that originated with absolute monotheism ended up with varying elements of polytheism in them.

In like manner, Huzoor examines the case of Aboriginal people of Australia and concludes that, despite their very primitive beliefs, their concept of a Creator God is all too similar.

The issues of evil and suffering in the world have been discussed at great length in the book. These issues have posed considerable problems for both the religious scholars as well as secular philosophers in our history. Huzoor explains the existence of evil and

suffering based on biological evolution and the freedom of action that has been granted to human beings.

3. The nature and purpose of revelation

Part 4 of the book is devoted to the primary theme that deals with the nature and purpose of Divine revelation. In this context, Huzoor explores the nature of human psychology and the reality of inspiration, psychic experiences, hypnotism, telepathy, and dreams. Using additional evidence in this part of the book, Huzoor makes the argument that revelation is a dependable means for the transfer of knowledge.

Much of this part of the book deals with the prophetic revelations made in the Holy Qur'an that concerns the creation of the universe, its on-going expansion and its ultimate collapse as envisaged by the Big Bang theory.

With reference to the second law of thermodynamics – that the orderliness of a system continuously increases – Huzoor argues that the universe could not possibly be eternal. Every collapse and re-emergence of the universe would use up finite amount of mass-energy of the universe with the inevitable result that the universe would one day totally disappear. Thus, the very existence of our universe proves that there is a Creator. The universe simply cannot oscillate between its collapsed and exploded states for an indefinite period.

Huzoor sheds considerable light on many Qur'anic verses, frequently introducing new interpretations that are more consistent with existing knowledge of the history of the universe and its likely fate.

Based on these new interpretations of the Qur'anic verses, Huzoor boldly draws the conclusion that the ultimate fate of the universe lies in a Big Crunch as opposed to indefinite expansion. Likewise, he asserts that we are definitely not alone in the universe and that the Qur'anic verses clearly support the view that extraterrestrial life does indeed exist.

4. The origin and evolution of life on earth

Part 5 of the book is devoted essentially to the origin of life and its evolution on earth. In this part of the book, Huzoor makes two important points:

1. That critical aspects of the beginning of life on earth and its ultimate evolution into Man are accurately described in the Holy Qur'an, and
2. That the course of biological evolution could not have taken place through the principles of "natural selection" and "survival of the fittest" alone. According to Huzoor, direct intervention by God was necessary to direct the evolutionary processes towards the right direction without losing considerable precious time.

Huzoor quotes numerous Qur'anic verses that relate to the various stages of biologic evolution. In this context, he argues that the creation of Jinn from fire in the Holy Qur'an actually refers to the creation of the earliest bacterial and viral life forms on earth. This took place when the ambient temperatures were still very high and the earth was constantly being bombarded by cosmic radiation.

Referring to the creation of man from clay, Huzoor demonstrates the likely role that clay could have played as a catalyst in the primary synthesis of amino acids that are the necessary building blocks of life.

Then, tracing the evolution of life to higher forms, Huzoor argues that the processes of natural selection and survival of the fittest could not have possibly worked in the relatively short time period that was actually available. Thus, direct intervention of God was necessary at frequent junctures of organic evolution to point it towards the right direction.

In making his point Huzoor describes in considerable detail selected biological features of certain species that appear to be too sophisticated and advanced to have originated simply through natural processes. Similarly, Huzoor points out the complexity and perfection of certain organs that could not have originated simply through the processes of natural selection and survival of the fittest.

5. Prophecies in Qur'anic revelations

Part 6 of the book is devoted to the fulfilment of prophecies in the Holy Qur'an, the Hadith and the revelations of the Promised Messiah (peace be on him). These prophecies clearly demonstrate the value

of revelation in imparting knowledge about the Unseen. Some of these prophecies include:

- The saving of the Pharaoh's body and its role as an example
- Return of the Prophet Muhammad to Mecca after his migration
- Events of the Battle of Badr and Battle of the Ditch
- Discovery of the New World or the Americas
- Discovery of earth's many buried treasures
- Advancements in archaeology and modes of transport
- Decline of Islam in the latter days
- Moving of mountains, and the Gathering of beasts and people
- Flowing forth and meeting of the seas
- Bringing back of the Children of Israel to their homeland
- Questioning of the girl-child who was buried alive
- Wide scale publishing of the books
- Peeling away of the heavens and unraveling of their secrets
- Outbreaks of hellish wars and the possibility of nuclear holocaust
- Genetic engineering, and
- Prophecies of the Huzoor regarding the spread of plague in India and AIDS in Europe

6. Future of revelation and of prophethood

Part 7 of the book is essentially given to dealing with the future of revelation and the possibility of future prophets appearing in the world. Huzoor examines various old and contemporary thoughts on the subject. In this context, Huzoor discusses:

- The expectation of a savior of mankind in a number of religions
- The finality of Islamic Law and the finality of Prophet Muhammad as the last Law-giving prophet
- The Iqbalian concept of Man's progress that makes it unnecessary for any more prophets to appear, and
- The Maudoodi concept of prophethood that considers it a trial for mankind and hence a curse

In this section, Huzoor examines various common beliefs held by the Mainstream Muslims regarding the return of Jesus Christ.

Huzoor explains that the various prophecies regarding the coming of the Mahdi and the return of Jesus Christ need to be looked at in metaphoric sense. Otherwise, these prophecies lead to open contradictions and conclusions that do not make any sense.

In the Epilogue of the book, Huzoor points out the many blessings of a prophet and explains that the institution of prophethood shall continue forever. In this context, Huzoor states:

> "It is revelation which keeps the lamp of faith alight above all other means of rational and philosophical investigation....Revelation enlightens belief, illuminates the soul and blows the breath of life into faith."

The book then concludes with the parting words of Huzoor:

> "What the sun is to the day, a prophet is to religion. What stars are to a moonless night, revelation is to the obscurities of faithlessness!"

CONCLUDING REMARKS

Dear friends, I have tried to present to you an extremely brief outline and summary of Huzoor's book. There are so many more ideas and themes in the book that I could not even touch upon for the brevity of time. The best way to benefit from this book is to read it yourself.

The book is extremely informative and highly thought provoking. In due course of time, many of the ideas expressed as seeds in this book will be developed by the next generation of researchers into full blown discoveries.

With this final remark, I would encourage everyone – particularly our youth – to read this book and benefit from this panoramic perspective of human history and knowledge.

Thank you for your kind attention.

A GRAND SIGN OF THE PROMISED MESSIAH SHOWN IN AMERICA

(Prophesy about Dr. Alexander Dowie)

Hasan Hakeem

(Text of speech delivered at the USA Jalsa Salana '99)

Despite the fact that several leading newspapers in the early part of the 20th Century published accounts of an Indian Messiah who accurately prophesied and revealed that the most renowned Christian leader in America would die in his life time with great disgrace and adversity.

And despite the fact that this man who claimed to be the Promised Messiah (peace be on him) accurately prophesied that the Christian city founded by this Christian visionary would fall into ruin along with a myriad of economic, social and civil problems. America has elected to ignore its greatest warning and sign that the Promised Messiah (peace be on him) has come.

America must take note that the history of this great event has been recorded and can never be hidden from seekers after the truth. America, the City of Zion to this day continues to exist. Let all who have eyes come and see for themselves. Let all who have ears come and hear the story of John Alexander Dowie's last days and the continuing decline of his beloved city – Zion.

It is indeed quite a story, but this is not the figment of a storyteller's imagination. This is a true story of a man of peace who confronted falsehood with truth, wisdom and rationality in defense of Islam.

If you can imagine, an American city where one man rules over everything. He is the mayor. He is the police chief. He is the fire chief. He is the Banker. His word is law and all must obey that word or leave his city.

And in his city, you must be a Christian. For in his city, there was to be no liquor, tobacco, dance halls, movie theaters or places of ill repute. There would be strict adherence to the Bible including a ban on pork. No pork products were allowed in the city.

This was the City of Zion. A city envisioned, founded and ruled over by John Alexander Dowie. A Scottish man who migrated to Australia only to find greener pastures in Chicago, where he was to gain great prominence as a "warrior of Christian spiritual healing."

In fact he was a pioneer in the field of spiritual healing and by the turn of the 20th century Mr. Dowie was hailed throughout the nation as a visionary. A Christian visionary who attracted a variety of disillusioned followers – Christians, like many people we meet today who are dissatisfied with the ineffectiveness of their own church in dealing with society's complex social problems.

The approaching millennium was the perfect time for the dramatic and phenomenal rise Mr. Dowie, who impressed many of his followers with his so-called divine healing powers. Healing was a controversial practice that made him a news media darling. It was similar to a carnival sideshow as Dowie stirred and defied everyone with his feats of healing afflictions. In Chicago, the news media dubbed him "Chicago's Spiritual Mayor." Everything about Dowie at this time suggested that he was going to move very quickly to the top as a religious leader.

As the word spread about his healing powers, so did the myths and stories that became urban legends in their own time. And as these stories took on a life of their own, Mr. Dowie was able to convince many an unsuspecting believer that he indeed had a very special relationship with God.

At Chicago's World Fair in 1893, Mr. Dowie captivated crowds with his harsh words for nicotine smokers and those who would defy the word of God. With his success in Chicago, came more money along with prosperity that allowed him to continue with his vision to build a religious empire.

In 1896 he formally founded the Christian Catholic Church. A church that was a combination of religious and business dealings with all authority and power vested exclusively in Mr. Dowie's hands.

Mr. Dowie's Christian Catholic Church in Chicago formed the foundation for his missionary schools. At one point, Dowie's missionaries were

preaching in every major American city and throughout the world. His missionaries were to be found in China, South Africa, Switzerland, Germany, Mexico and several other countries.

Mr. Dowie's message may have started as a small ripple in the pond, but soon people throughout the nation were repeating his theme, "Salvation, Healing and Holy living. To his followers, Dowie taught clean and healthy living along with high moral standards.

For the age and the time it was an incredible rise in power and fame that took Chicago by storm. Mr. Dowie's sense of business was unique as he combined business and religion including a very successful publishing house that published the *"Leaves of Healing"*, the official voice of the Christian Catholic Church, edited and controlled by Mr. Dowie.

But the best was yet to come as Mr. Dowie, who fully understood the American need for dramatics and good showmanship, unveiled his life's ambition on New Year's Eve, 1899. It was the plan to create the City of Zion which would be situated on Lake Michigan. A bold and ambitious plan to create a city based on the law of Moses, as given to the children of Israel.

Zion was never meant to be a Democracy. It was as Mr. Dowie said from its inception **"Zion is a theocracy based on the rule of God."** All of the property, some 6,500 acres was owned solely by Mr. Dowie along with everything else in the proposed city.

To detail what happened in Zion would take up too much of our time here today. What is important is what happened to Mr. Dowie and the "City of God" that was to be inhabited by more than 200,000 people? And what is contemporary Zion like today?

What happened is that in 1902 Mr. Dowie, who now proclaimed that he was "Elijah the Restorer", a prophet preparing the way for the return of Jesus, began to publish several articles in the Christian Catholic Church *"Leaves of Healing"* with direct references to the destruction of Islam.

An account of this was carried in several newspapers:

"Dowie called Muhammad (Holy Prophet) as king of imposters. He not only prophesied that Islam would meet its destruction at the hands of Zion. He prays daily that the crescent is wiped out from the surface of the earth."

In his publication, Mr. Dowie further prophesied:

"That nation, that people and that kingdom that will not recognize him and the Christian Catholic Church of Zion as the forerunner of the Church of the living God, that nation and that kingdom will perish because God has said it so."

Somehow, someway his black message of death and destruction reached the small remote and dusty little village in India known simply as Qadian. And although the western world had never heard of Hazrat Mirza Ghulam Ahmad, peace be on him, this defender of Islam rose up in indignation and challenged Dowie through the *Review of Religions*.

"Since Dr. Dowie is the messenger of the powerful deity who was crucified by the Jews, I would entreat him to refrain from destroying the whole body of Muhammadans living on the face of the earth. If they do not take the son of Mary for their God, the fault is not theirs. Where is the requisite proof of Jesus's deity and how can they be convinced of the divinity of the one whose very tomb has been discovered in this country. Nay, more than this, they have in their midst the Promised Messiah whose appearance is in accordance with the Prophetic promises, at the close of the sixth and on the commencement of the seventh thousand year and with a host of heavenly signs."

Such a humble and pious challenge. It was a challenge full of wisdom, rationality and truth. Such courage and rationale expressed in those words. I would entreat him to refrain from destroying the whole body of Muhammadans living on the face of the earth. If they do not take the son of Mary for their God, the fault is not theirs.

It would take Mr. Dowie three months to reply and he only did so after his followers repeatedly asked him why he would not respond to this Indian Messiah.

In the issue of December 27, 1902, of the *Leaves of Healing*, he replied with great contempt:

> "In India, there is a foolish Messiah who writes to me often telling me that the tomb of Jesus Christ is in Kashmir and the people sometimes say to me, why do you not reply to this and that or other things. Reply! Do you think, that I shall reply to these gnats and flies? If I put my foot on them, I would crush out their lives. I give them a chance to fly away and live."

In the same month, Mr. Dowie using highly abusive language said that his first task would be to create many more cities of Zion and when that time came to its fruition, all the Muhammadans would be swept away.

The Promised Messiah (peace be on him) later, writing in the *Review of Religions* stated:

> "Whether the God of Muhammadans or the God of Dowie is the true God, may be settled without loss of millions of lives which Mr. Dowie's prediction intended. The method is simple and plain. Without threatening the whole body of Muhammadans with destruction, he should choose me as his opponent and pray to God that of us two, whoever is the liar may perish first. I look upon the son of Mary as a weak human being, although I recognize has as a Prophet of God, while Dr. Dowie takes him as the Lord of the Universe. Which of us is on the right path is the real point at issue. If Dr. Dowie has the courage to accept the challenge, he will hereby open a way for all others to follow and accept the truth. Dowie fixes the appearance of the Promised Messiah within the next twenty-five years, while I give him the tidings that the Promised Messiah has already appeared. Let Dr. Dowie, like an honest gentleman, obtain permission from his Lord to accept the challenge and take his stand against me. I am an old man of 66 years and Dr. Dowie is eleven years younger (Dowie was 55) therefore on grounds of age he need not have any apprehension. Moreover, I am suffering from various diseases and my life does not depend on health but upon the Will of God. If the self made deity of Dr. Dowie has any power, he shall certainly allow him to appear against me and procure my destruction in his lifetime, and he will have in his hand a clear manifestation of his mission."

Once again, Dr. Dowie elected to ignore this challenge, but his pretense to be asleep during the heat of the battle would not deter the Promised Messiah (peace be on him).

In August of 1903, the Promised Messiah (peace be on him) wrote:

> "The whole matter rest in the Hands of Him, Who is the Lord of Heaven and Earth, and Judge over all the Judges and He will decide it in favor of the true claimant. But, if Dr. Dowie cannot even now gather courage to appear in the contest against me, let both the continents bear witness that I shall be entitled to claim the same victory as in the case of his death in my lifetime. If he accepts the challenge, the pretension of Dr. Dowie will be settled. Though he may try hard as he can to fly away from the death which awaits him, yet his flight from such a contest will be nothing less than a death to him and the calamity will certainly overtake him in Zion for he must face the consequences of either acceptance of the challenge or its refusal."

It would have been easy for Mr. Dowie to ignore the challenge, but remember he was a news media darling. And the press was having a field day with the Christian healer's apparent reluctance to take on Mirza Ghulam Ahmad.

> "In view of the fact that Ahmad appears to have Dr. Dowie in a corner, it may be possible that the latter will prefer to stay there rather than come out in the open and leave the world with great sorrow and torment." – *Commercial Advertiser of New York*

No words could better describe what happened to Mr. Dowie. Some 57 days after the Promised Messiah's (peace be on him) prophecy, Mr. Dowie lost his voice at a massive gathering of the Christian Catholic Church in New York. It was called his "Waterloo". *The New York Times* and several leading publications of the day derided him as his humiliated followers deserted him.

When it rains it pours and for Dowie he was being doused with torrential rains brought on by the prayers of the Promised Messiah (peace be on him). A world

tour was Mr. Dowie's next venture which was plagued from its inception. The world was no longer his stage and the bright lights had become dim as world leaders condemned him.

And as the Hand of God continued to work against Mr. Dowie, his health deteriorated to the point that he was incapable of walking on his own. While he fought to regain his health...his kingdom crumbled. The once famous city of Zion with the rumors surrounding Dowie's less than honorable lifestyle became live bait for a news media feeding frenzy. Daily there were news revelations of misconduct, misappropriation of funds and a personal lavish lifestyle that Dowie could no longer hide.

Finally, there was this announcement on February 20, 1907 by the Promised Messiah (peace be on him):

> "God has informed me: I will reveal a fresh sign which will be a great victory. This will be a sign for the whole world." The sign will be at the Hand of God and everyone should wait for it. God will manifest this sign shortly. It will be an evidence of divine help. It will be in testimony of this humble being who is being abused by all. Blessed is he, who Hearkens this sign."

As prophesied, within the life of a much older Hazrat Mirza Ghulam Ahmad, Mr. Dowie, physically paralyzed and a mere shell of his former self, died in Zion on March 9, 1907.

As a child, I've played on those streets in Zion – Ezekiel, Gabriel, Enoch, Bethel and many more Biblical names that are there today.

We always knew there was something different about Zion...it's character and the beauty of its landscaping has all been neatly preserved, but what would be one man's legacy to the world has become a living reminder and a nightmare to the followers of Dowie and for the City of Zion.

Here are a few facts about contemporary Zion today:

- Dowie's Christian Catholic Church recently, in a very quiet move two years ago, with little or no fanfare, changed its name from Christian Catholic to "Christ Community Church".
- In 1986, an atheist, using the constitutional argument of separation of church and state, forced the City of Zion, to remove its Christian logo, represented by a cross, a dove, a crown and scepter, with the motto "God Reigns", from every building and city uniform. The seal was designed by none other than Mr. Dowie. As a result of this action, the atheist movement in America was revived with the publicity it received in Zion.
- In 1979, the city razed Mr. Dowie's Elijah Hospice "the Zion Hotel", the largest wooden frame structure in the world. It was razed after the people of the city rejected efforts to raise public restoration funds. Today, only the restored dome maintains a lonely vigil as a reminder of the Dowie empire.
- And how ironic that Dowie's famous residence, now a museum is within throwing distance of Midwestern Regional Medical Center which specializes in cancer treatment. From his house a visitor will also see Walgreens Pharmaceuticals doing a robust business in Zion
- Modern day Zion attempted to rejoice when a nuclear facility was constructed on the shores of Lake Michigan. Folks rejoiced that "happy days were here again," as the local business people and civic leaders took pride in what was to be an economic boom, but alas, recently the government closed the plant due unexplainable problems and mishaps that put the entire area at risk. It has been shut down with no ceremony.
- And politically, the city beset with a myriad of problems recently elected an outsider, someone who was not connected to the old Dowie families. An African American now is the mayor of Zion. Perhaps, he is a descendant of the black folks who carried the paralyzed and afflicted Dowie around Zion. What would he think of this today?

And lastly, as you drive into Zion from the highway...a sign greets you **"Historic Past, Dynamic Future."** The main entry way, Route 173 winds like a snake through the lush greenery and then you see it. There for all to see...a white sign in the front – Ahmadiyya Movement in Islam, Zion Jama'at.

Upon leaving the area by the same route, you pass

(continued on page 25)

ADDRESS BY JOHN ERNEST LEIGH, AMBASSADOR OF SIERRA LEONE

To The 51st Jalsa Salana (Annual Convention) of the Ahmadiyya Muslims Jama'at USA

Mr. President, Missionaries, Teachers, Brothers and Sisters of the Ahmadiyya Movement in Islam and friends, thank you very much for inviting me to address this opening session of the 51st Jalsa Salana. An Annual Convention is always a good time for members of a great organization, such as the Ahmadiyya Movement in Islam, to come together to hang heads together, to exchange experiences and ideas, to learn new things and to return to their bases with more knowledge, and renewed vigor and commitment to make their organization even greater than it was before the Convention.

I am, therefore, very much flattered to be included in this year's Convention of your great Movement and I hope that my remarks this evening will encourage Sierra Leone and the Ahmadiyya Movement to get closer together for the good of all mankind.

The inclusion of Sierra Leone in this year's Convention could not be more appropriate. Given the understandable intense preoccupation of Western nations and their media to the crisis in Kosovo over the past several months, the people and the elected government of Sierra Leone very much appreciate this opportunity to brief this distinguished audience on the situation in my country and as well explore prospects for permanent peace in Sierra Leone with the help of the Ahmadiyya Movement.

Please allow me to make it clear that Sierra Leoneans do not begrudge the Kosovars for their blessing in getting the Nations of Europe to come to their aid. We are happy that NATO and the United Nations promptly came to their aid and we pray that suffering will end, wounds healed and that permanent peace will return to both Kosovo and Yugoslavia very, very soon.

Sierra Leone today is still not a peaceful country at all even though a cease fire is in place. We in Sierra Leone have a more difficult time getting the World to help us in an expeditious manner the way the World is helping the Kosovars. But with your prayers for us, we believe peace is on its way to our Sierra Leone.

WHERE IS SIERRA LEONE?

As I stand before you here today, I know that my country, Sierra Leone, is a small and relatively unknown country and since the teaching of geography has been on the decline for some time now in many countries including the United States, it occurred to me that maybe just maybe, a few people in this great audience may be having a hard time placing Sierra Leone within the complex African jigsaw map. So, please allow me a few seconds to help you locate Sierra Leone on the Globe.

If one were to head due south from

Washington, D.C. to about 50 or so miles south of Caracas, Venezuela, in the northeastern part of South America, and then take a 90 degree left turn and travel on a straight line due east across the Atlantic, that individual will eventually end up on my front porch in Freetown in a section of town called Lumbley Beach.

Sierra Leone is an under-populated country of approximately 4 million people. Sierra Leone is normally a land of unspoiled beaches, forested mountains, well-watered lowlands with no major flood problems; precious minerals, rice, seafood and a rich variety of local foods and fruits, with peaceful laid-back people.

However, because of corrupt and inept governments over the past thirty years or so, and a brutal war against ordinary citizens, Sierra Lone has become a land of poverty-stricken, suffering, nomadic people.

Wages today are approximately 20% of the wage level in the mid-sixties. Unemployment is nearly 70% of the work force. Poverty is everywhere. The war has killed nearly 50,000 people. Nearly 1.2 million of our people are displaced internally because their homes, towns and villages were destroyed or occupied by rebels. 800,000 Sierra Leoneans are refugees in West Africa, mostly in the Republic of Guinea, Liberia and the Gambia. 10,000 Sierra Leoneans have had one or more limbs or body parts sliced off by rebels as their way of teaching unarmed civilians a lesson or two for demanding and supporting a democratic system of government.

90% of our country's educated people are scattered around the World, including 350,000 Sierra Leoneans who reside in North America, most legally but some others, illegally. There is a saying in Sierra Leone that if you go to the South Pole, you are certain to find a Sierra Leonean down there.

Why then is our country in such a terrible condition today and why are our people suffering so much despite our beautiful country with bountiful natural resources?

The answer is quite simple: Many of the people of Sierra Leone do not have God in their hearts and minds and thus have failed or have refused to take the straight part of the salvation for themselves and their country.

I know that the Ahmadiyya Movement has been in my country for many, many years and has done a great job in teaching, healing and properly educating some of our people. Virtually every Sierra Leonean that the Ahmadiyya Movement has touched has turned out to be a good citizen, law-abiding, productive, egalitarian and helpful to his or her fellow citizen. We thank the Ahmadiyya Movement for helping us develop our human resources for only upon such a rock can a strong prosperous and God-fearing society be erected.

Unfortunately for my country, the vast majority of our people know nothing or very little about the nation-building, human-development, Spiritual Uplifting teachings of the PROMISED ONE, Hazrat Mirza Ghulam Ahmad of Qadian, The Punjab.

Since 1889, the Promised One has taught the World that the basic Tenet of Ahmadiyyat is that each person, male or female, should strive hard to develop his physical, moral, spiritual and mental faculties to the fullest. Further, violence should be avoided and that the proper way to bring about reforms and all kinds of beneficial changes is peacefully with the pen, rather than with the sword. Social justice for all the people on the basis merciful justice based on fairness, equal rights and equal opportunities are the foundations upon which human society must be built.

If these Messages had entered the hearts and minds of all Sierra Leoneans, our country would today be a completely different place. There would be peace and plenty in our land, ethnic harmony, social progress, sustainable economic development, Spiritual fulfillment, with Sierra Leone proudly taking its place among the Community of Nations.

I respectfully ask the Ahmadiyya Movement of the United States to strengthen its link with their brothers and sisters in Sierra Leone and to help them to continue to take the highly Enlightened Message of the Promised One, of the Ahmadiyyat, to all our people, to the unconverted, and to the victims of violence, so that peace and the universal brotherhood of mankind will find a home in the hearts and minds of all those who have been victimized, and to those who have been troublesome and who have brought unnecessary suffering to our peaceful people.

I know this is a big challenge, but the Ahmadiyya Movement of the United States should be able to get plenty of assistance from American citizens and organizations for their Mission in Sierra Leone.

Your Missionaries may be surprised to learn of America's unique connection with Sierra Leone. My country, of all Black African States has had, in fact, the longest, continuous, meaningful contacts with America predating even colonial times. During this period, Sierra Leoneans have done far more for the United States than the United States has ever done for Sierra Leone. If properly educated, Americans will support your Movement's efforts in Sierra Leone.

After Christopher Columbus sailed the Ocean blue in 1492, the demand for labor to create wealth in America eventually became most avaricious. The first shipments of black Africans to North America was from settlements surrounding the present day Sierra Leone harbor to St. Augustine, Florida in 1565. The English colonies received their first African labor in James Town, Virginia from the same area in Sierra Leone in 1619; and for many years thereafter the ancestors of African-Americans were transported only from Sierra Leone. Only until our costal population was decimated did European traders look elsewhere in Africa for unpaid African labor that was mentally and physically able to help lay the economic foundation of this Super State.

We all know that rice is big business in America, about $6 billion annually. Americans may be pleased to know that the rice industry in the entire United States originated with rice farmers from Sierra Leone in the late 1600's in South Carolina. Without the skills, labor and dependability of Sierra Leone rice cultivators in the low country of South Carolina and Georgia, the rice business in the United States may not be as entrenched and as profitable as it is today.

Skilled rice farmers from Sierra Leone enabled South Carolina Colony proprietors to develop their then backward and unprofitable colony to one of the richest American colonies before the civil war and enabled a South Carolina, Col. Henry Laurens of Charleston, who made a fortune importing Sierra Leoneans, under an exclusive dealership, to become President of the US Continental Congress and later to obtain a leading role in the United States Delegation to the Treaty of Paris negotiations that led to the Paris Peace Treaty of 1783 by which the main European powers recognized the independence of the United States. Incidentally, the leader of the British Delegation was Lord Richard Oswald, who had earlier awarded Col. Laurens his exclusive right to deal in captured Sierra Leone rice-farmers. From South Carolina and Georgia, rice cultivation spread west to Alabama, Louisiana, Texas and eventually to California.

Thus, it can be argued that not only were Sierra Leoneans the foundation of the American rice industry, the independence of this country was negotiated on the backs of Sierra Leoneans.

Freetown, the capital of Sierra Leone, was founded as the Province of Freedom by African-Americans led by Thomas Peters of Wilmington, North Carolina nearly 70 years before the Emancipation Proclamation. Peters wanted the Colonists to end slavery of Blacks in America just as the Colonists wanted King George to end the oppression of the American colonies. When his request was denied, Peters and like-minded victims rebelled against slavery under the protection of Lord Cornwallis. The British government then

helped them to re-settle in Sierra Leone.

Some of you may have seen the 1997 Stephen Spielberg movie, *Amistad*. *Amistad* is a story about Sierra Leoneans and the United States. It is also a lesson about the universality of human rights, a major plank in today's United States policy at home and abroad. The protection of Human Rights is why the United States is striving mightily to help the Kosovars.

In 1839, a group of 35 Sierra Leoneans were to be enslaved in Cuba. They revolted but found themselves in federal custody in New Haven, CT after getting rid of their Spanish kidnappers. In demanding their free-dom so they could return home to their families, instead of being returned to their kidnappers for a lifetime of slavery in Cuba, the detainees explained to the government and the American people that freedom from slavery is a universal human right to be enjoyed by all humankind, not just by white people and that they, as Sierra Leoneans, cannot and will not be the property of someone else to be exploited and abused at will.

In United States vs. Amistad, in 1841, the US Supreme Court agreed with my ancestors. It was the first major Court decision in America which recognized that black people had rights which white people must respect. As a result of the Amistad case, more Americans became abolitionists so they joined the fight to abolish slavery. And when Emancipation came 20 years later, the abolitionists formed the American Missionary Society and established 500 schools and colleges for the education of freed African-Americans.

Today, peace-loving Sierra Leoneans are on the defensive, striving to protect their democratic system. If democracy succeeds in Sierra Leone, it will spread to many areas of Africa. Thus the time to help Sierra Leone establish a free and egalitarian society free from oppression and violence, has finally arrived.

Because Ahmadiyyat combines the thrust of major world religions under a universal Islam; Because Ahmadiyyat preaches the universality of prophets, the brotherhood of mankind; Because (as Missionary Mian Muhammad Ibrahim of your Mid-West Mission has explained) Ahmadiyyat believes in the on-going revelations from God, your Movement is especially suited to take a leading role in the reformation of Sierra Leone to bring peace and justice to our land.

I pray that the Ahmadiyya Movement will take this lead. I hope that you all will continue to pray for the people of Sierra Leone so that we can once again live in peace and security. Thank you all.

A Grand Sign of the Promised Messiah Shown in America

(Continued from page 21)

the AMI building in the rear you are greeted with this message in large bold lettering: "Love for All, Hatred For None."

Sometimes on the shores of Lake Michigan in Zion, if you listen to the wind...you can almost hear the voices "Glorious things of thee are spoken, Zion, City of our God," says the hymn regarding Zion. It was a wonderful time, until a voice from the Punjab said: "I will reveal a fresh sign which will be a great victory. This will be a sign for the whole world."

You who sit here today, you must come to Zion. Every Ahmadi man, woman and child should know and understand the importance of the Promised Messiah's (peace be on him) prophecies regarding Dowie and his beloved Zion.

Dowie's home is now a museum. We must not allow the real story of Dowie to remain hidden...a meaningless footnote in American history. You must come to Zion and remind them of the Promised Messiah's (peace be on him) sign for America.

PROPHECY OF THE HOLY PROPHET (S.A.W.) REGARDING THE REVIVAL OF ISLAM

(by Dr. Rasheed Syed Azam, Psychologist, North Carolina)

Introductory

Who can deny the fact that the prophecy regarding the first rise and victory of Islam was made at a time when Islam was extremely weak and believers had nothing but the help from and protection of God Almighty. The Holy Prophet, may peace and blessings of Allah be upon him, always was subjected to the most cruel treatment and abuse by the disbelievers who always asked him tauntingly 'when that promise of your victory shall be fulfilled?' His answer as directed by God was that only Allah has that knowledge but His promise shall most certainly be fulfilled. And it was.

Prophecy About the Revival of Islam

The Holy Prophet (S.A.W.), as revealed to him by God Almighty in the Holy Qur'an, prophesied the advent of Mahdi (A.S.) in Islam at the time of its worst decline and extreme disunity among believers (divided into 72 sects) and said that Mahdi (A.S.), who will also bear the title of the Promised Messiah (A.S.), will appear to revive Islam and reform all the nations of the world.

None other than the Holy Prophet (S.A.W.) foretold this himself nearly thirteen hundred years before the advent of Al-Mahdi (A.S.). The signs of time were clearly stated and he comprehensively defined the qualitative attributes of the spiritual son of the Holy Prophet (S.A.W.). He predicted that it would be a sad time for Islam because Islam will be just in name and Muslims would have abandoned the teachings of the Holy Qur'an. Mosques will apparently be filled with worshipers but there will be no Taqwa (fear of God) left in their hearts. The mullahs, the so-called religious leaders, would be the worst creatures on the earth at that time as all mischievous evil will stem from them and ultimately will return to them. Mullahs will oppose Al-Mahdi vehemently and mislead the masses with false propaganda and contradictory statements about the decent of Hazrat Eisa ibne Maryam from heaven, the Israelite Prophet who was sent only to cure the ills of the Jews of his time and at the same time insisting that no Prophet of any kind can come after the Holy Prophet Muhammad (S.A.W.).

Al-Mahdi, the Promised Messiah (A.S.), will be, as prophesied, a Prophet from the Umma of the Holy Prophet (S.A.W.) a complete and perfect slave of the Perfect Master. He will say nothing of his own but shall speak the truth of the Holy Qur'an as was revealed to the Holy Prophet (S.A.W.) (a universal message for the whole mankind). True Islam shall be revived by him and the Muslims will claim their lost glory only through submission to God Almighty by joining the Jama'at of Al-Mahdi (A.S.) as instructed by the Holy Prophet of Islam (S.A.W.). This is the destiny of Islam determined by God.

Truth of the Holy Prophet (S.A.W.):

Truth of the Holy Prophet (S.A.W.) was established beyond any doubt at the time of the fulfilment of the first prophecy regarding the victory of Islam in his life. Islam will again be victorious and soon establish, a second time, the truth of the Holy Prophet (S.A.W.) when his prophecy about the second victory of Islam in the latter days will be fulfilled at the hands of his servant and follower, the Mahdi, the Promised Messiah (A.S.).

Covenant of Prophets:

A study of the Holy Qur'an reveals that Allah has been sending His Messengers to all peoples of the world at different times throughout the ages as and when needed to establish the Unity of God and the unity of mankind. All true Prophets of Allah brought the same message: 'worship Allah, the only God, your Creator, and be kind to one another'. Every Prophet makes a covenant with Allah to convey His message of hope and peace to the people on the Earth and inform the world through prophecy under guidance from Allah of the Prophets to appear after him.

> "And remember the time when Allah took a covenant from the people through the Prophets, saying, 'whatever I give you of the Book and Wisdom and then there comes to you another

Messenger, fulfilling that which is with you, you shall believe in him and help him'. And he said: 'Do you agree and do you accept the responsibility, which I lay upon you in this matter?' They said: 'We agree'. He said: 'Then bear witness and I shall remain among you as a witness to this covenant'".

"Now whoso turns away after this, then, surely, those are the transgressors. Do they seek a religion other than Allah's, while to Him submits whosoever is in the heavens and the earth, willingly or unwillingly, to Him shall they all be returned?"

"Proclaim, 'we believe in Allah and in that which has been revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and his children, and in that which was given to Moses and Jesus and other Prophets from their Lord; we make no distinction between any of them in the fact that they were all from the same God to Whom we submit. And whoso seeks a religion other than this Islam, (a complete submission to Allah), it shall not be accepted from him and in the hereafter he shall be among the losers." (*Al-Imran*, Chapter 3, Vv. 82-86)

Similarly, we read: "And remember when thy Lord brought forth from Adam's children and their succeeding offsprings and made them bear witness against their own selves saying: 'Am I not your Lord?' They said: 'Yes (You are our Lord indeed and) we do bear witness.' This He did lest you should say on the Day of Resurrection, 'we were surely unaware of this' Or (lest) you should say, 'It were only our forefathers who associated partners (with Allah) in the past and we only happened to be their children who came after them (to follow in their footsteps). Will you then destroy us for the vain doings of the perpetrators of falsehood?' And in this manner do We explain our Messages in detail (in order that they may give up evil ways) and that they may return to the right path leading to God." (*Al-Ara'f*, Chapter 7, Vv 173-75)

'Misaq' (Covenant) of Prophets is the 'Misaq' of their People:

Every Prophet of God takes a covenant with Allah to believe in the Unity of God and revelation given to him for the guidance of mankind. Every Prophet of God supports and helps every other Prophet coming after him foretelling their advent and their truthfulness. All people on earth enter into the same covenant through the covenant of their Prophets.

All Prophets of Allah foretold the coming of the Holy Prophet Muhammad (S.A.W.), Khatamannabiyyeen (the Seal of the Prophets, the best of all Prophets who was given the Perfect Law for all mankind for all times to come), thus helping his cause and the truth. The followers of earlier Prophets through the covenant of the Prophet of their time were bound to help any new Prophet as it would be in accordance with the teachings and messages given to them by a true Prophet.

The Holy Prophet and His Covenant:

A similar covenant was also taken from the Holy Prophet (S.A.W.) by God Almighty to help and support the Prophets (who will verify the truth of the Message revealed to him) that may appear after him thus making it a binding covenant for the entire Muslim Ummah:

"And recall the time when We took from the Prophets their covenant, and from thee. (O Holy Prophet (S.A.W.) and from Noah and Abraham and Moses and Jesus, son of Mary, and We indeed took from them all a solemn covenant. (The Lord did it) so that he may let the truthful give expression to their truthfulness (and see whether they were true to their covenant). And (He will certainly reward the true believers but) He has in store a woeful punishment for the disbelievers." (*Al-Ahzab*, Ch. 33, Vv 8-9)

The followers of the earlier Prophets forgot about the covenant they had taken through their Prophets. This betrayal was to be repeated by the so called Muslims who would abandon the teachings of the Holy Qur'an, follow the misguided and selfish mullahs and reject the Messiah sent for their guidance, seeking their own glory instead of glorifying God Almighty, our Creator. These mullahs have done greater damage to the beauty and purity of True Islam and have always played in the hands of the enemies of God. God Almighty will tell them one day what they

have been doing in this life and punish them accordingly.)

Some Ahadith of the Holy Prophet (S.A.W.):

'Verily, Allah will continue to raise a reformer (a Mojaddid) in my Ummah at the beginning of every century to revive the faith.' (Abu Daood) In fulfilment of this prophecy, some noble and pious persons have appeared in Islam in different countries to guide people away from their erring ways towards God by reviving the faith. The Holy Prophet (S.A.W.) had given the glad tiding to the Ummah for the coming of the Promised Messiah (A.S.) in the beginning of the fourteenth century after him when the religious, moral, spiritual, political, economic and social condition of Muslim was to become most critical in the whole world:

Abu Huraira (r.a.) narrates that the Holy Prophet (S.A.W.) said: "How lucky would you be when Eisa ibne Maryam will appear among you and he will be your Imam from among you." (*Bukhari*)

Similarly, the Holy Prophet (S.A.W.) is reported to have said: "This Umma cannot be ruined when I am at its beginning and the Promised Messiah will appear at its end." (*Jamia Sagheerul Sayutti*, Vol. 2, p. 106)

Abu Huraira reports that the Holy Prophet (S.A.W.) said: "He who lives long enough might meet Eisa (a.h.) when he will be the Mahdi (the guided one by Allah Himself), and Hakam and Adal (the arbitrator and Judge to settle disputes and differences among Muslims); he will break the cross and kill the swine." (*Masnad Ahmad bin Hanmbal*, Vol. 2, p. 411, Published in Egypt).

Similarly, Muhammad ibne Khalid Al-Jundi relates that the Holy Prophet (S.A.W.) said: "There is no Mahdi except Eisa ibne Maryam". (*Ibne Maja*); and in *'Biharul Anwar'*, a well known book of Shia Muslims, Abu Darda is reported to relate that the Holy Prophet (S.A.W.) said: "of all the people, Mahdi will bear the closest resemblance to Eisa ibne Maryam."

Allegiance to the Promised One is Obligatory:

It is agreed among all genuine scholars of various sections of Islam that it is an essential part of the faith of Islam to recognize him who comes in fulfilment of the prophecy of the Holy Prophet (S.A.W.), and to pledge allegiance to him and convey to him his 'Salam'. His obedience is obligatory because he will be a Prophet of God:

> "He is Allah Who has sent His Messenger with the guidance and the true religion that He may cause it to triumph over all other religions no matter how much those who associate partners with Allah may dislike it." (*Al-Saff*, Chapter 61, Verse 10)

"The victory of Islam mentioned in this verse will occur in the time of Al-Mahdi'. (*Tafseer ibne Jareer*). 'This predominance will be established after the appearance of Eisa ibne Maryam'. (*Tafseer Jamia-ul-Biyan*, Vol. 29). 'This verse is about Al-Qaim, Al-Mahdi'. (*Bahar-ul-Anwar*, Vol. 13, p. 13) 'In this verse *'Rasool'* (Messenger) means 'Imam Mahdi'. (*Ghayatul Maqsood*, Vol. 2, P. 123).

In fact the word *'bil huda'* (with guidance) that occurs with *'Rasool'* (Messenger) in this verse indicates that this Messenger is the Mahdi and that is why it is obligatory upon every Muslim to believe in him as belief in all the prophets of Allah is obligatory. The Holy Prophet (S.A.W.) has enjoined the same:

> "When you learn about his appearance, offer him allegiance immediately even if you have to crawl over glaciers to reach him because he is Khalifatullah, appointed by God Himself." (*Abu Dawood)*

The Reformer and the Time of His Appearance:

The time of the appearance of the Promised Messiah and Mahdi (A.S.) as indicated by the Holy Qur'an, the Ahadith of the Holy Prophet (S.A.W.) and the visions and dreams of the saints and holy men of the Muslim Ummah is the end of the thirteenth and the beginning of the fourteenth century Hijra. In the Holy Qur'an, God Almighty says:

> "He (Allah) plans His Ordinance from the heaven unto the earth, then it will go up to Him in a day, the duration of which is a thousand years according to your computation." (*Al-Sajdah*, Chapter 32, Verse 6)

This prophecy is further explained by the Holy

Prophet (S.A.W.):

> "The best period of my Ummah is my century, then the next century and then the next. Then disorder and corruption will appear in the Ummah and within a thousand year faith will ascend to heaven. At the height of this disorder and corruption, Imam Mahdi and the Promised Messiah will appear to usher in the era of the renaissance and the ultimate victory of Islam." (*Bokhari*)

The Holy Prophet (S.A.W.) is also reported to have said:

> "Allah will raise Mahdi after one thousand two hundred and forty years." (*Al-Najmussaqib*, Vol. 2, p. 209)

Because of these prophecies, the Learned in Islam, (including Sheikh Mohayyuddeen ibne Arabi, Nawwab Siddiq Hasan Khan of Bhopal, Hazrat Shah Waliullah Dehlvi, Mulla Ali Qari and others) have believed that the Reformer Al-Mahdi and the Promised Messiah (A.S.) will appear in the fourteenth century.

Similarity Between Two Ummahs:

The Holy Qur'an declares that the Holy Prophet Muhammad (S.A.W.) is like Prophet Moses (A.S.):

> "Verily We have sent to you a Messenger, who is a Witness over you, just as We sent a Messenger (Moses) unto Pharaoh." (Al-Muzzammal, Ch. 73, V. 16)

So Ummate Muhammadiyya has many similarities with the Ummat of Moses as mentioned in the following prophecy of the Holy Prophet (S.A.W.):

> "Verily you will follow in the footsteps of the people before you as one hand span is like the other. So exactly will you behave like them that if they had entered the hole of a skunk so would you." His companions asked: "O Prophet of Allah (S.A.W.) will we follow the footsteps of the Jews and Christians?" He said: "Whose else?" *(Bokhari)*

Similarly, according to another prophecy of the Holy Prophet (S.A.W.) recorded in Timidzi, he is reported to have said: "Muslims in my Umma will be divided into 73 sects as the Jews were divided before them."

Now, Jesus appeared thirteen-hundred years after Moses and his followers were considered heretics in the Ummah of Moses. The Promised Messiah (A.S.) appeared thirteen hundred years after the Holy Prophet (S.A.W.) and founded Ahmadiyya Muslim Jama'at in 1889, in Qadian, India, under Allah's command. The Jewish act was repeated by the 72 sects of Muslim in 1974 in Pakistan declaring Ahmadi Muslims to be outside the Ummah of the Holy Prophet (S.A.W.). As the distinction between Jews and Christians occurred after the coming of First Messiah and the distinction between Ahmadi Muslims and non-Ahmadi Muslims was witnessed after the appearance of the Promised Messiah (A.S.).

Muslim Prayer:

Muslims have been taught to pray to Allah in Surah Fatiha, the First Chapter of the Holy Qur'an:

> "Guide us on the right path. The path of those on whom You have bestowed Your blessings (like the Prophets, the Truthful, the Martyrs and the Righteous, 4:70), those who have not incurred your displeasure (like Jews) and those who have not gone astray (like Christians)."

Several Muslim scholars and sages (including Maulana Altaf Hussain Hali, Abu-UL Khair Noor Hasan Khan, Nawwab Siddeeq Hasan Khan) have acknowledged the fact that the Muslims of their time (the time of the arrival of the Promised Messiah (A.S.)) have become like Jews. Allama Iqbal, Hakeeme Ummah in Pakistan, wrote:

> "In appearance you are like Christians,
> In culture like Jews.
> Even Hindus feel ashamed
> Of such Muslims as you."

Allah's Promise: A New Messiah for Ummate Muhammadiyya:

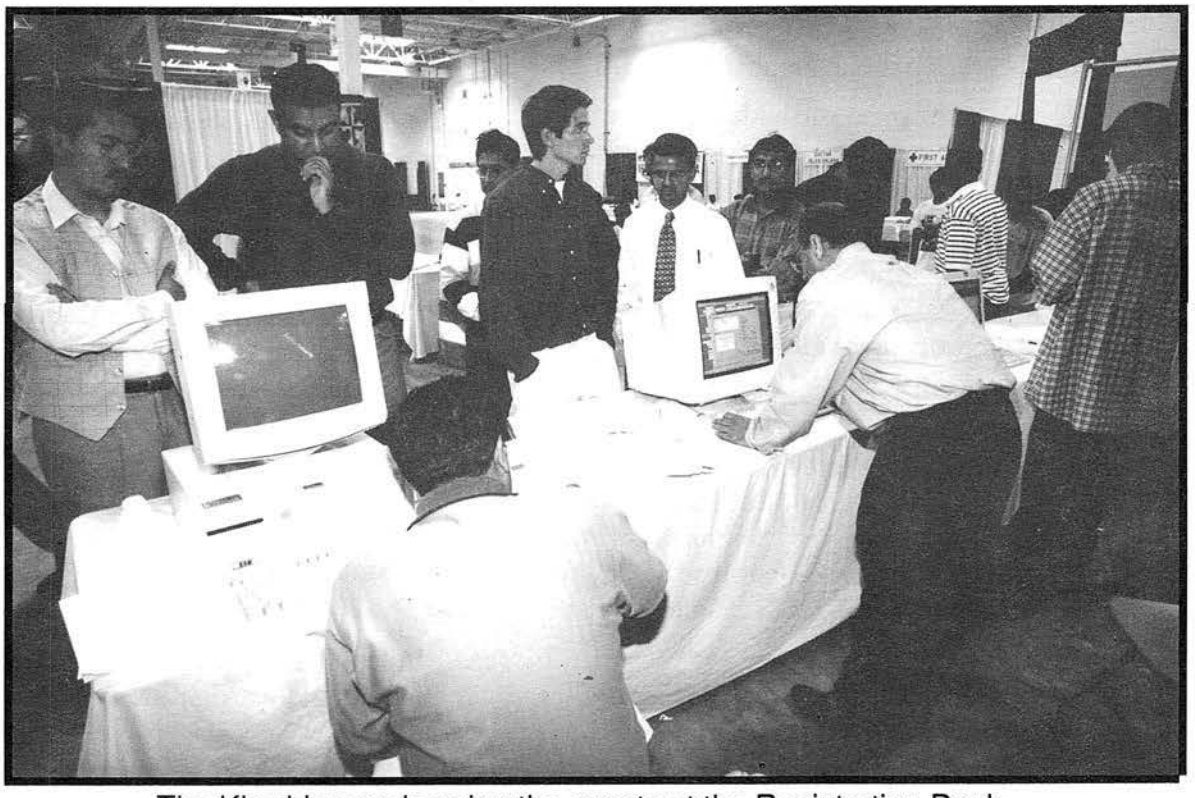
In Surah Al-Noor (Chapter 24) Verse 56, we read:

> "Allah has promised those among you who believe and act righteously that He will surely make them Successors in the earth, as He made those Successors who were before them; and

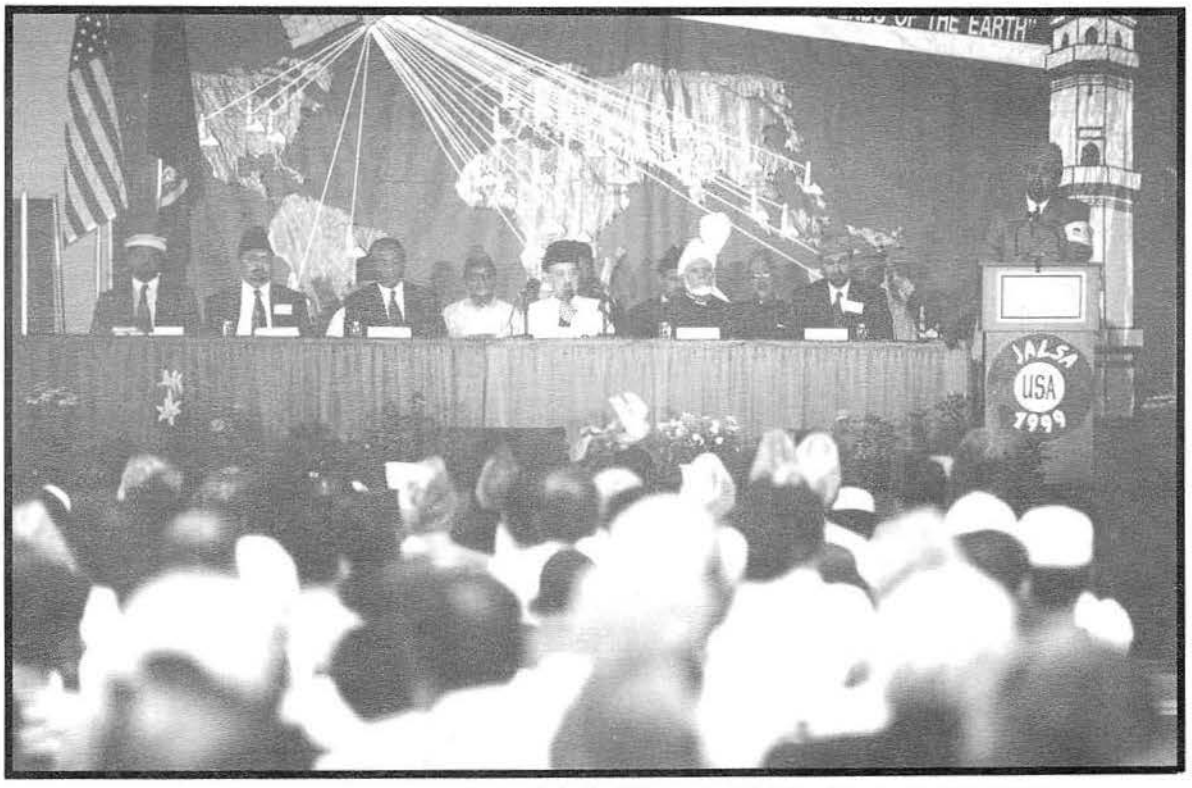
(continued on page 35)

U.S. AHMADIYYA ANNUAL CONVENTION 1999 IN PICTURES

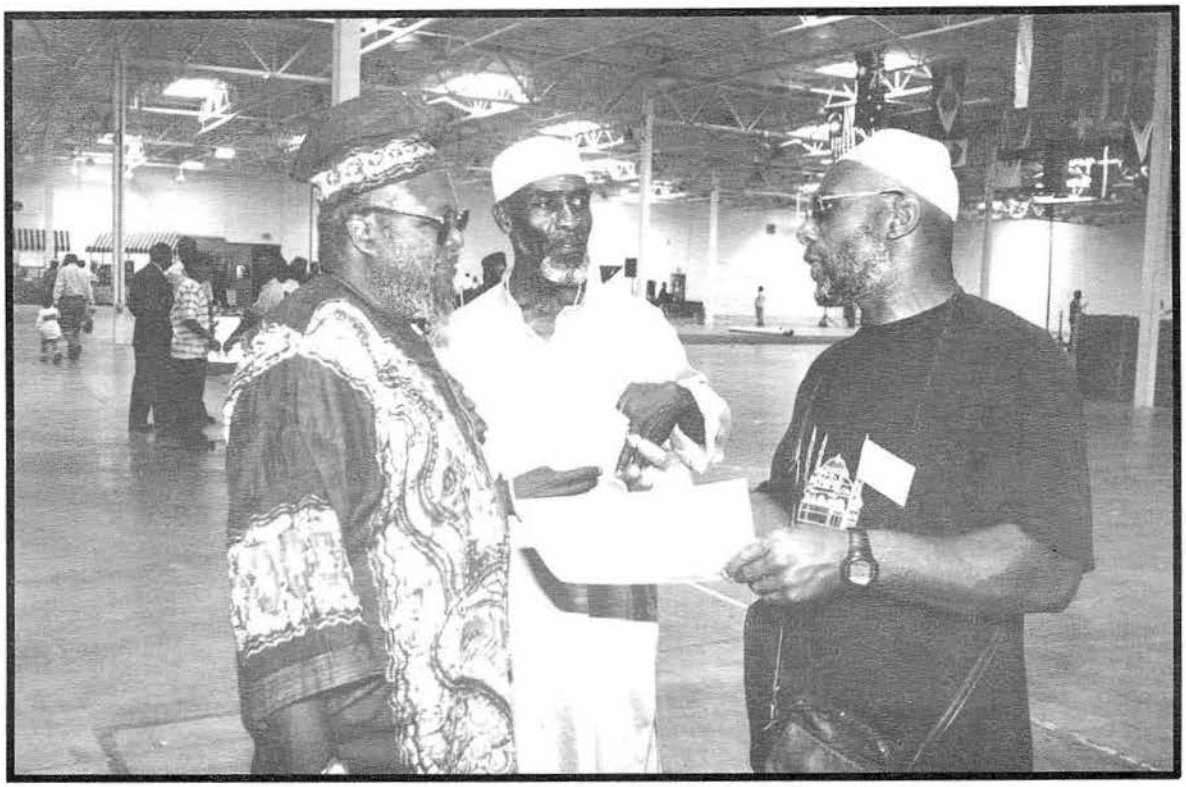
Sahibzada M. M. Ahmad, the Ameer, USA Jamaat, welcoming some of the guests



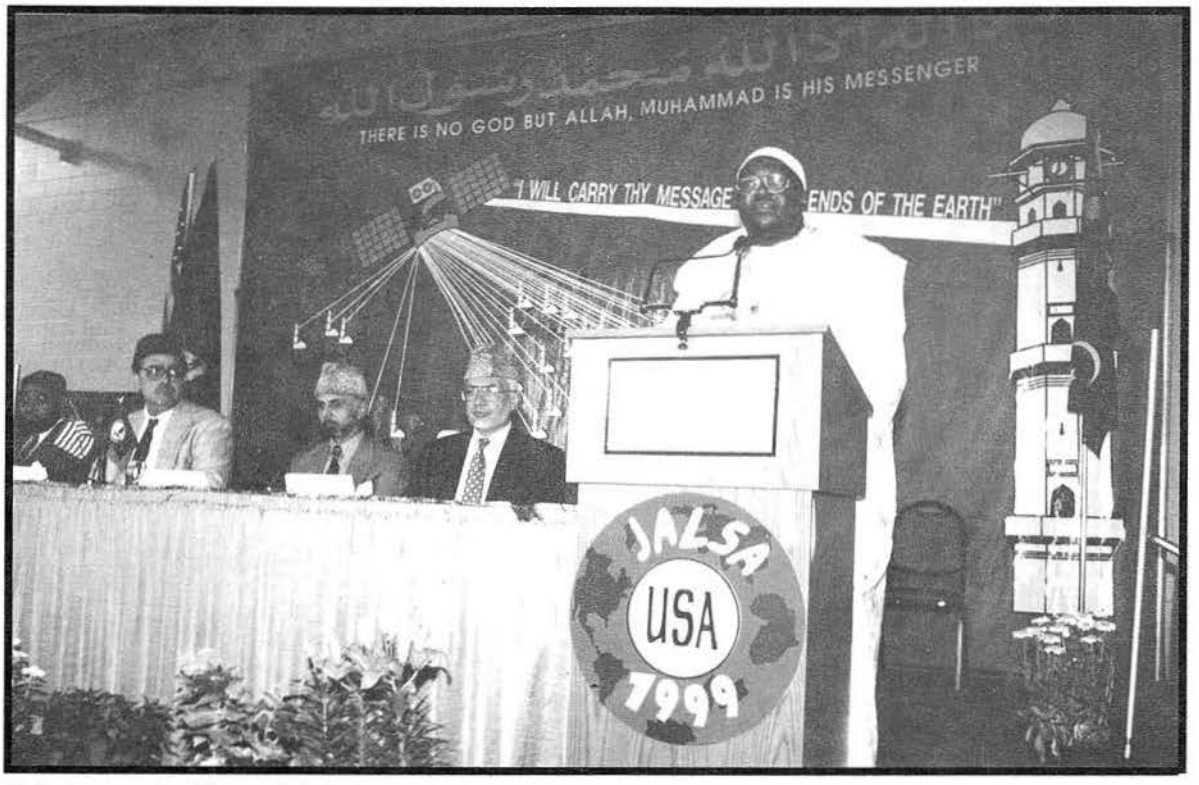
The Khuddam welcoming the guests at the Registration Desk



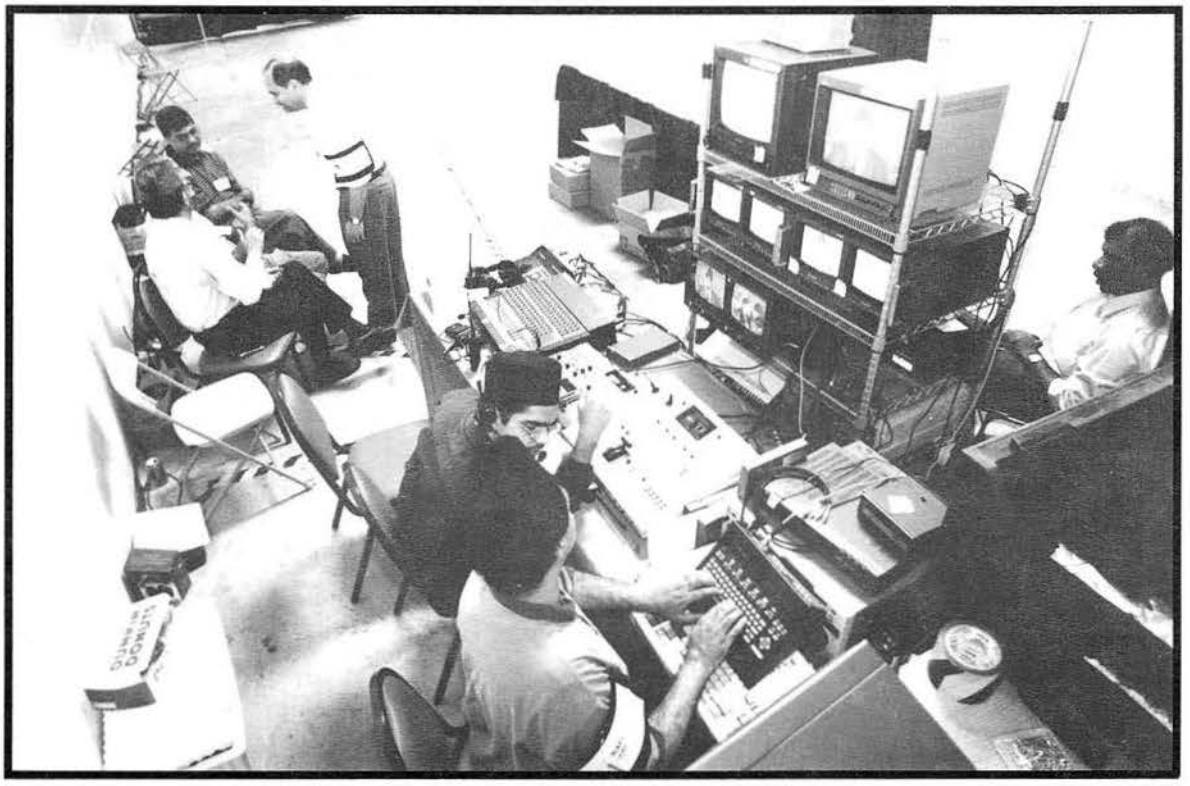
A view of the opening session with Sahibzada M. M. Ahmad presiding



Some of the participants to the Jalsa Salana USA, 1999

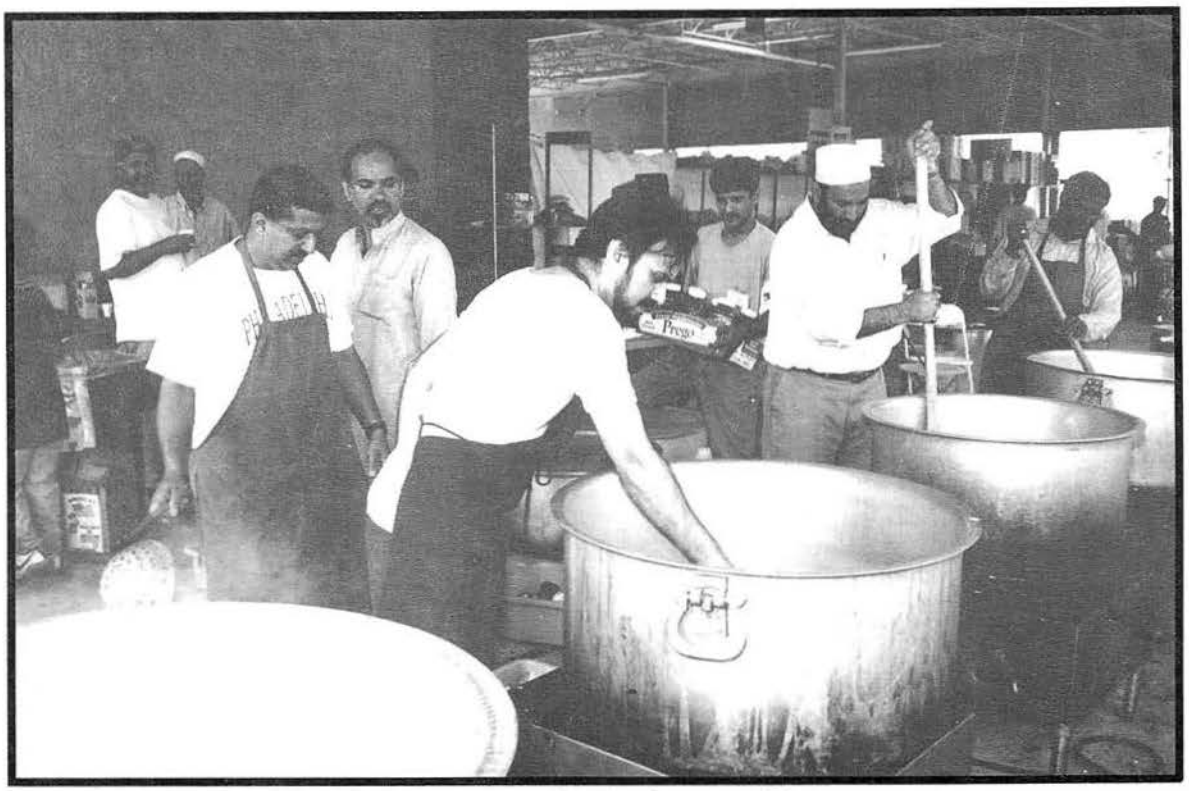


Naib Ameer Dr. Ehsanullah Zafar presiding and Ishmael Kamera reading translation of the Holy Quran

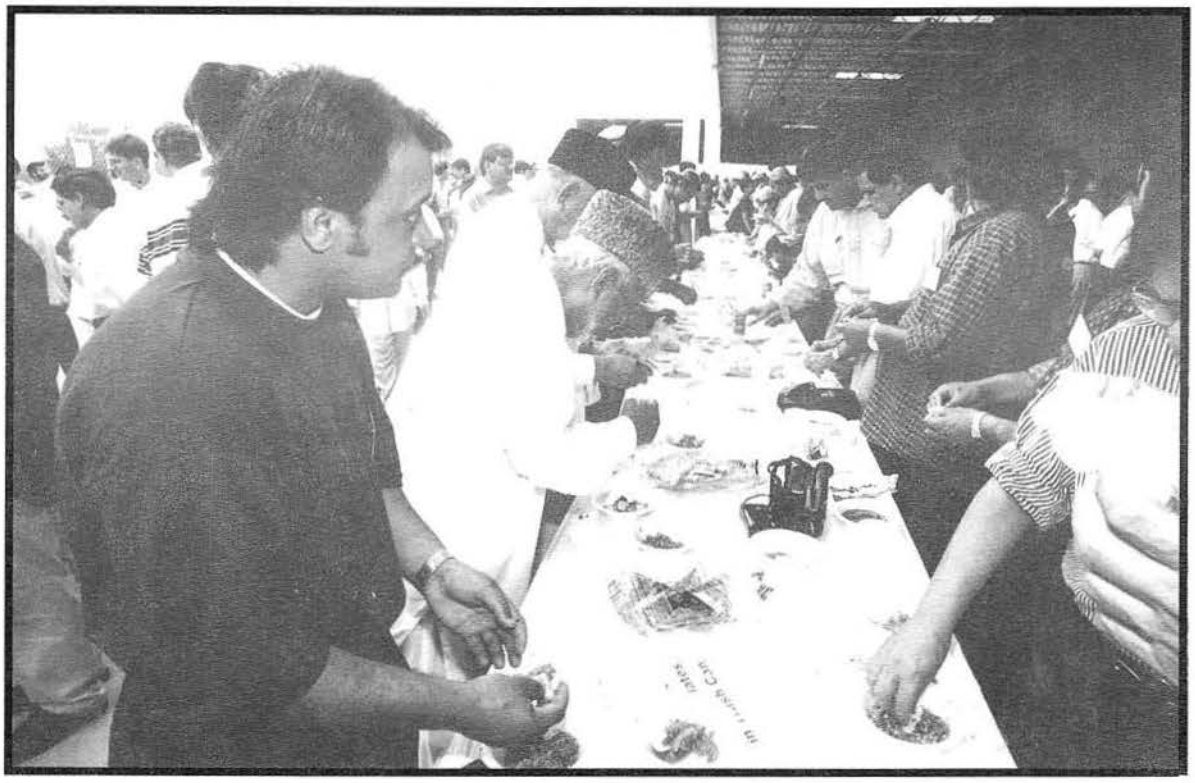


The MTA team at work

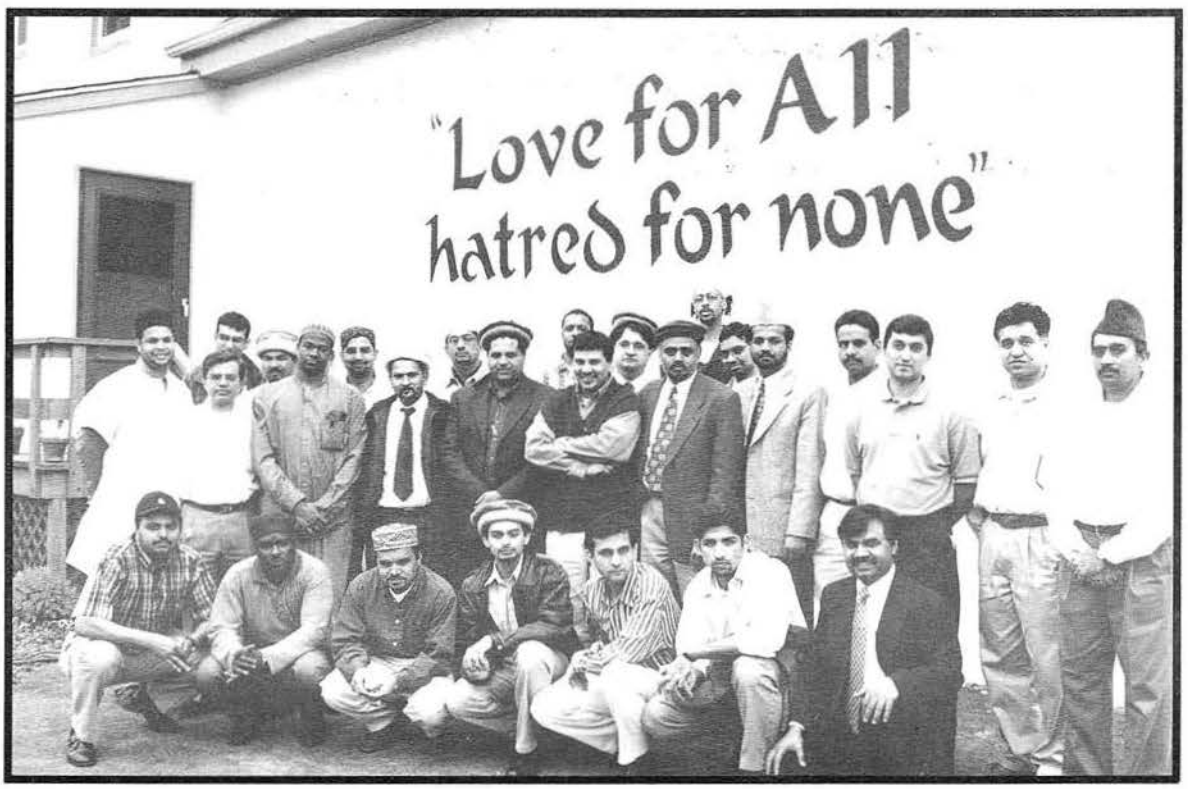
The Khuddam volunteers preparing salad trays for the participants



Food being prepared at the Langar Khana



Jalsa participants having lunch in the dining area



The National Amila and some Qaideen along with the Sadr, Majlis Khuddamul Ahmadiyya, USA, at the Zion Mosque during the Khuddam Amila meeting held on May 15, 1999.

He will surely establish for them their religion (Islam, 5:4) which He has chosen for them; and that after their state of fear He will grant them peace and security. They will worship Me and will not associate anything with Me. Those who disbelieve thereafter, they will be the rebellious ones."

This verse explains that as individuals Khilafat was established after Moses and Jesus, similarly Khilafat will be established in Ummate Muhammadiyya after the Holy Prophet (S.A.W.), and as favors and blessings of Allah were bestowed upon the former the latter too will receive similar favors and blessings. Jesus came as a Khalifa of Moses after 13 hundred years for Bani Israel; the Promised Messiah and Mahdi (A.S.) was destined to appear for Muslim Ummah in the 14th century Hijra as the Khalifa of the Holy Prophet (S.A.W.).

All the Muslim scholars unanimously agree that when Messiah will appear in the Muslim Ummah, he will judge according to the book of Allah (the Holy Qur'an) and the Sunnah of the Holy Prophet (S.A.W.), that is to say, that he will be his Khalifa. According to Ali bin Hussain, this verse is about Imam Mahdi and according to Abdullah, it is about Al-Mahdi and his followers. (*Baharul Anwar*, Vol. 13, P. 13)

This verse makes it clear that he who is to come will be the Khalifa of the Holy Prophet (S.A.W.) in the Muslim Ummah. He cannot be, therefore, old Ibne Maryam, a Prophet to Bani Israel. This is evident from the following:

- All the Khulfa of the Holy Prophet (S.A.W.) until 'the Day of Judgment are the Promised Ones' according to the phrase 'wa'adullah' (Allah Promises).
- According to the phrase *'A'ama'ano'* (believe), the coming of these Promised Ones will be in the fulfilment of the glad tidings given to the believers of the Muslim Ummah
- And the word *'minkum'* (from among you) indicates that they will be raised from among the believers in the Muslim Ummah.
- And the word *'kama'* (like) indicates that they are like the Khulfa of Moses, the last of whom was Jesus, son of Mary (A.S.).

Common sense dictates that similarity is always between two different objects or persons with separate entity of their own. Therefore, an Israeli Messiah, the Khalifa of Moses cannot be the Khalifa of the Holy Prophet (S.A.W.) because only a different Khalifa from Muslim Ummah can be like the Israeli Messiah. For this similarity he is named in Bokhari as ibme Maryam (son of Mary) and *'Imamokum minkum' (your Imam from among you)*, a Muhammadi Messiah in and from Ummate Muhammadiyya.

This is exactly the claim made by Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi (A.S.) in Muslim Ummah. Allah, the Lord of all Honor and Glory, told him:

Ja'alnakal Massihabna Maryama

'We have made you Massih ibne Maryam'. And further informed him that Jesus son of Mary is dead and as promised by Me, you have come in his likeness. Allah's Decreed Plan is inevitable. (*Azala-e-Auham*)

The Advent of the Promised Messiah (A.S.):

The Holy Prophet (S.A.W.) has two advents as is evident from the Holy Qur'an; the factual advent related to the First Period of Islam and his second advent in the person of the Promised Messiah (A.S.), a completely devoted servant and a slave to his Holy Master (S.A.W.):

"He it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them His Signs and purifies them and teaches them the Book and Wisdom though before that they were in manifest error. And He (God) will raise him (again) among others who have not yet joined them; He is the Mighty, the Wise That is Allah's Grace, He bestows it on whom He pleases and Allah is the Lord of immense grace." (62: 3-5).

When asked by his companions who *'the others' (Akhareen)* were? The Holy Prophet (S.A.W.) replied, placing his hand on the shoulder of Hazrat Salman Farsee:

"La'o kanal eemano moallaqan bissorrayya

lanalohoo rajolun auo rijalun min haa'oolaa'e" (Bokhari)

That is when (the Muslims are so degraded that) the faith ascends to the Pleiades, a man or men from these people (of Persian descent) will bring it back to earth again. In other words, the second advent was to be in the person of the Promised Messiah and Mahdi (A.S.), who will be of Persian descent and would be his follower and not the old Messiah from Bani Israel.

A dead person once dead will never return to this earth in the same body in person. This is an absolute Law of Nature controlled by God with no exception at all. But many have appeared, so to speak, with the characteristics and attributes of persons who lived in the past. Jesus Christ explained to the Jews that John the Baptist was the Elija, (not in person but in attributes), they were waiting for before the coming of Messiah. But they did not believe in him and are still waiting for his return.

Jesus had promised to return. Mirza Ghulam Ahmad Qadiani as the Promised Messiah (A.S.) with the characteristics of the personality of first Messiah. He is also the Mahdi with the attributes of his Holy Master (S.A.W.), his *'zil (reflection)'*, as Joshua was reflection of Moses with his character and attributes.

Hazrat Shah Waliullah Mohaddith Dehlvi, known to be the Reformer of the 12th century Hijra, says:

> "The highest in rank is that Prophet who will also have a second advent of another kind and in this advent he will be the means of bringing all people out of darkness into light. This Ummah is the best of all Ummahs raised for the benefit of all mankind." (*Hujjatul Balagha*, Vol. I, P. 83, Egypt, 1284 Edition)

Hazrat Shah Waliullah further stated that Al-Mahdi will be *barooze haqeeqi* (true likeness) of the Holy Prophet (S.A.W.). (*Tafheemate Ilahiyya*, P. 198).

According to Hazrat Shah Waliullah, the inner self of the Holy Prophet (S.A.W.) and Al-Mahdi, the Promised Messiah (A.S.) will be the same and he will be the true illustration of his spiritual characteristics. Many other high ranking sages and scholars including Syed Abdul Qadir Jilani, Khwaja Ghulam Fareed. Hazrat Mulla Jami, and Qari Muhammad Tayyab Deobandi and many others have expressed similar views about the status of Mahdi being the true reflection of the spiritual characteristics of the Holy Prophet (S.A.W.) and they emphasized that he should be such a one in order to fight the Dajjal and break the cross.

The Center of the Renaissance of Islam:

According to the prophecy of the Holy Prophet (S.A.W.), the East will serve as the most suitable center for the renaissance of Islam, the period of its predominance over all other religions through its propagation. India was the arena of all major religions of the world at the time of the advent of the needed Reformer in the Muslim Ummah and thus the most suitable center to prove the supremacy of Islam over all other religions of the world.

According to the Ahadith of the Holy Prophet (S.A.W.), Allah was to raise Massih ibne Maryam at the time of Dajjal and he will descend on a white minaret in the East of Damascus. (Muslim) Punjab in India where the Promised Messiah (A.S.) 'descended' is exactly to the East of Damascus and white Minaratul Massih built in Qadian literally fulfills the Prophecy of the Holy Prophet (S.A.W.).

Another Hadith, narrated by Hazrat Anas in Bukhari, states that Al-Mahdi and his Jama'at will do Jehad against the opponents of Islam in India and he will be called Ahmad. Another Hadith in Abu Daood and Ibne Majah states that people from the East will proclaim Islam and Mahdi will be their king. They will support and help him in his work.

The Holy Prophet (S.A.W.) said: 'Allah has set free from fire two groups of my Ummah; one of these will do Jehad in Hindustan (India) and other will be with Eisa ibne Maryam' (Masnid Ahmad ben Hanbal). The first group was the early Muslim Soldiers who came to India and second group refers to the followers of the Promised Messiah and Mahdi (A.S.),

Qadian was the birthplace of the Promised Messiah and Mahdi (A.S.). The town was settled by his forefathers who migrated from Persia, the birthplace of Hazrat Salman Farsee as mentioned in Bukhari with reference to the revelation of Surah Al-Jumuah. Qadian was originally known as Islampur Qazi pronounced as Qadi. It was also referred to as

Qada or Kada. Abdullah ibne Omar relates that the Holy Prophet (S.A.W.) said:

> "Mahdi will appear in a town called Kada." (*Baharul Anwar*, Vol. 13, P. 23 and Jawaherul Asrar, P. 56)

Kada is Qadian, now known as Darul Aman, a place of peace, for the renaissance of Islam.

Concluding Remarks:

Hazrat Mirza Ghulam Ahmad of Qadian, India, (1835-1908), was the Mahdi and the Promised Messiah (A.S.), as prophesied by the Holy Prophet, peace and blessings of Allah be upon him always. He was an Ummati Prophet sent by God, reflecting the spiritual attributes of his Holy Master (S.A.W.). He absolutely followed the Holy Qur'an and the Sunnah and was sent to revive True Islam for the benefit of all mankind in the world. His Jama'at, with the grace of Allah, is now established in 160 countries of the world and his message, the message of True Islam, is being broadcast 24 hours day and night through Muslim Television Ahmadiyya International (MTA).

The unfortunate misguided mullahs, the worst creatures on earth according to the Holy Prophet (S.A.W.), are busy even today in this enlightened universe misguiding the innocent but ignorant masses of so-called Muslims, ignorant of true Islam and the teachings of the Holy Qur'an. They have eyes but can't see, they have ears but can't hear and Allah seals their hearts so they don't understand the simple truth reflecting the beauties of Islam.

True Islam will ultimately be victorious, Insha Allah. And the end we proclaim that all praise belongs to Allah, the Lord of the worlds.

Acknowledgment:

The Editorial staff of the *Weekly Badr, Qadian*, should be congratulated for their special Massih Mau'ood Number in December 1995. The current article is based upon but is not a literal translation of the contribution made by the author, Mualana Muhammad Kareemuddeen Sahib Shahid. (For reference see *Weekly Badr, Qadian*, 21-28 December 1995, (Pp. 9-16), Massih Maood Number, 51-52).

PERSECUTION OF AHMADIS IN PAKISTAN

NEWS REPORT – MARCH 1999

AHMADI SENTENCED TO 13 YEARS IMPRISONMENT FOR PREACHING AND POSING AS A MUSLIM

D.G. Khan; 20-03-99: Mr. Ghulam Mustafa, an Ahmadi religious teacher, was sentenced here to a total of 13 years of rigorous imprisonment and a fine of rupees 100,000 on religious charges by a Special Court.

It is derived from the 10 page Judgement that the accused was discovered preaching Qadianiyyat to Muslims. Two mullas, namely Ramazan and Latif, tracked him for some days and eventually caught up with him at about noontime at the tube-well owned by Laal Khan of village Hamdani. When questioned, the accused replied that the advent of Imam Mahdi had taken place and he has been succeeded by four caliphs. He also posed as a Muslim. 'On hearing this talk about the said Imam Mahdi, they flew into a rage and after controlling themselves they decided to put the matter before the authorities,' the Judgement justified. The police was informed. It arrived at the site and recovered some homeopathic medicines and some booklets from the accused. In the light of the complaint by mulla Ramazan, a case under Section 298-C was registered against Mr. Ghulam Mustafa for preaching and he was arrested. He was liable to get three years imprisonment and fine under this clause if found guilty by the court. His bail application was moved in the court of a magistrate, which was rejected. At this, his application for release on bail was moved in the Sessions Court. The Additional Session Judge, Mohammad Aslam Janpuri, rather than granting the bail, remarked that the accused's offence attracted Section 295A. This section applies to cases where religious feelings of any class are outraged maliciously by insulting its religion. Nothing of this kind had happened at all in this case. It was ordered that the accused be tried by the Special Court for the Suppression of Terrorism. The special court held its first hearing on 17-03-99 and gave its decision three days later, on 20 March 1999. Mr. B.A. Fakhri, Judge, Special Court ATA-97, D. G. Khan Division

convicted the accused under the two clauses and awarded maximum prison terms i.e., 10 years and 3 years of rigorous imprisonment. In addition, Mr. Mustafa was fined Rs. 50,000 fine under each clause, or in default to further undergo six months imprisonment on each count. The Government has been lamenting recently its inability to deliver expeditious justice at the doorstep of the affected. If this case is the model, reservations, in this field expressed by the higher judiciary, the Senate and the intelligentsia are understandable.

It is noteworthy and relevant to mention that the case was sent to an Anti-Terrorist court while no terrorism of any kind has accrued and no violence had taken place nor even alleged. The accused was not using a loud speaker nor did he address a crowd. Out of the few persons he talked to from the village, not even one complained, and none of them agreed to appear as a prosecution witness. The serious charge under PPC295-A for blasphemy was initially not applied; it was a state official who added it later on by implication.

Maximum prison terms were awarded to the poor accused who carried medicines to provide free treatment to the sick and the needy of the area. What justification the authorities have to keep on repeating like a parrot that minorities are well treated in Pakistan?

Encouraged by the handling and decision of this case, the fundamentalists have applied to the authorities that in two other cases in which 4 Ahmadis were charged under PPC 298C ten years ago at D.G. Khan, Section 295A be added and the cases be tried by the Special Court.

AHMADIYYA LEADERS IMPLICATED IN FALSE CASE

Rabwah, March 1999: Mullahs claimed that the change of name of Rabwah was a greater explosion for the Qadianis than the atomic explosions of 28 May (Mulla Chinioti's letter to the Prime Minister reported in the Daily Pakistan, 25 November 1998)

To the dismay of these clerics, the Ahmadiyya Community, however, bore the event calmly and did not react sharply. Mullas desired to extract more from their 'historic' achievement. On 12 March 1999, they approached the police and got registered an FIR complaining that someone had over-painted with a brush the nameplates indicating the new name 'Chenabnagar'. To make the matter more serious, they alleged that one such nameplate carried a Qur'anic verse which also had been painted over. The mullas did not know who had applied the paint, but they insisted that Mirza Masroor Ahmad, the Chief executive of Sadar Anjuman Ahmadiyya i.e., the main Ahmadiyya body in Pakistan that is the head of Ahmadiyya communities in Pakistan and Lieut. Colonel (Retd.) Ayaz Ahmad Khan, the General President of Ahmadis in Chenabnagar (Rabwah) must have been involved, as it could happen only at their instance. When the administration took a little time to look into the matter, the mullas threatened, as usual, to create a law and order situation. Although nobody knows who applied the paintbrush (it could be mullas themselves, as such deceitful actions are considered entirely legitimate by them) the authorities registered a criminal case against the two Ahmadi leaders under a religious law, Section 295B which, if upheld, allows life imprisonment that amounts to 25 years in Pakistan.

The innocent victims of this high-handedness had to rush to the Lahore High Court to seek 'bail before arrest', which was granted for a few days provisionally. The Sessions Court has still to confirm the regular bail. Two weeks later, mullas added two more names to the list of accused–those of Mr. Muhammad Hussain and Muhammad Akbar. Mullas have opened a veritable 'current account' wherein they can keep on adding names of accused at will and leisure.

These recent incidents of the last few weeks show a definite change in the attitude and policy of the government towards Ahmadis for the worse. Personal interest and involvement of the higher-ups at Islamabad cannot be ruled out, as without their approval and urging the provincial minions cannot and need not undertake such unsupportable and condemnable actions.

NAUKOT UPDATE

Subsequent to the incident at Naukot (Sind) where the Ahmadiyya mosque was damaged and 17 Ahmadis were arrested, a number of Ahmadi families had to flee elsewhere to escape the ensuing

persecution. Some of these families have quietly returned to Naukot to enable their children to take the annual tests otherwise they would lose one year of their academic life.

Mullas are keeping up their pressure on the local community. Subsequent to their failure to organize agitation at Hyderabad, the fundamentalist held a conference at Naukot on 9 March 1999. Mullahs, who were all outsiders, made fiery and slanderous speeches and attempted to ignite fire of hatred and intolerance among the local population.

Those under arrest continue to remain in prison awaiting release on bail. They are in prison since August last year. Initially their cases were sent to an anti-Terrorist Court. Their fate is still hanging in the balance.

FREEDOM OF RELIGION DENIED IN AZAD KISHMIR

Dodial, Feb./March 1999: Although Kashmir people have enough of their own problems, their politico-religious leadership does not spare any efforts to make life difficult for Ahmadis.. Azad Kashmir assembly has the dubious distinction of being the first to propose in early 70's that Ahmadis be declared non-Muslims.

Some miscreants at 'Dodial' have been recently active to harass the local Ahmadiyya community. They do so in collaboration with the police. The President of Ahmadiyya Jama'at was required by the Police SHO to come to the police station and explain the community's religious position and mode of worship. Two vernacular newspapers from Islamabad gave adverse publicity to Ahmadiyya presence and life at 'Dodial'. Mullas spoke venomously from the pulpit.

On 17 February a dozen mullas and miscreant armed with knives etc came over and contacted the local Ahmadi president. They issued some warnings and told him that he was Wajabul Qatal, (one who must be killed as per Sharia). On 19th February, when Ahmadis were assembling for their Friday congregation, they were informed of an opposition plan that involved violence. So they hired a wagon and went to a neighboring village, Tarrutta, to offer their Friday prayers. Later in the day, six policemen came and told two of the leading Ahmadis to proceed to the police station for questioning.

There is tension in the air at Dodial.

ANTI-AHMADIYYA CONFERENCE

Moro, Naushero Firoz (Sind) 11 March 1999: Mullas of the Khatme Nabuwwat Organization held an open air meeting at Moro after sunset. Mulla Allah Wasaya (one of the self-styled Conqueror of Rabwah) and other clerics addressed the meeting. They made the most obscene and inflammatory speeches, which went on till past midnight. The attendance was poor but they had installed powerful loudspeakers, so that their message of hate could reach even those who had decided not to attend. Mulla Wasaya urged the people to establish a social boycott against Ahmadis.

NEWS REPORT – MAY 1999

Ahmadi Lady Murdered for her Faith

Dist.: Sialkot; 9 May 1999: Ms. Mubaraka Begum of Chawinda, district Sialkot went to a nearby village to visit the family of a new-convert, Mr. Abid, on May 7. While there, Rafaqat, a man of ill repute, attacked her with a knife and inflicted multiple injuries for the religious prejudice he bore against Ahmadis. She was administered 13 bottles of blood at the hospital. Her condition improved but only temporarily. It worsened thereafter and she was shifted to Lahore where she died two days afterwards. The police have registered a report. The attacker has absconded.

Malicious Application of the Blasphemy and Anti-Terrorist Laws

Pasrur, District Sialkot; May 19, 1999: Mr. Intizar Ahmad Bajwa, Ahmadi of Ban Bajwa was accused of preaching his faith and was charged under PPC 298C at police station Pasrur on March 3, 1999.

An application was moved in the court of the Judicial Magistrate, Pasrur for his Bail before Arrest. The magistrate, acting more like a mulla than a judicial official, added the Blasphemy clauses PPCs 295A and 295C to the charge sheet and forwarded the case to the Anti-Terrorist Court. It appears that the

magistrate ignored the facts of the case and added the clauses maliciously. With the application of the PPC 295C, he exposed the accused to the possibility of a death sentence, while the application of PPC 295A enabled him to send the case to an Anti-Terrorist Court. If any blasphemy or terrorism had been involved, the police would have surely applied these clauses in the first instance, which they did not.

The accused is only 26 years old. He joined Ahmadiyyat two years ago. He is under great pressure to recant. He is facing the same kind of situation as that of early Christians and Muslims.

Prosecution en-mass

Kunri, Sind; May 6, 1999: Ahmadi-bashers find it very convenient and efficacious to implicate numerous Ahmadis in a single fabricated case. This way, they can persecute many with minimal effort and at the same cost. This time, they struck at Kunri, district Umar Kot, Sind. The police registered a case on May 6, 1999 against 18 Ahmadis under PPC 298C, the Anti-Ahmadiyya law. The accuser wrote down names of almost all the male members of the local Ahmadiyya Community, and the police, unabashedly and with no pangs of conscience, accepted his list and framed all of them in the FIR.

The accuser had little else to do than jot down on a piece of paper, a fabricated complaint. Thereafter, the State has taken only the case, and its police assumed the role of the accuser. Although the accused are eighteen in number, but in fact their eighteen families are going to suffer the hardships of the prosecution of this criminal case. The amount of time, effort, money and emotional stress they are going to invest in defending themselves is difficult to calculate. The case may linger on for months, even years. The accuser's application is cleverly worded in that, at any stage, the Blasphemy clauses can be added. The prospects of years of stress are mind-boggling for the unfortunate accused.

Two Ahmadis Terrorized through Anti-Terrorism Act

Pattoki; May 1999: Messers Bashirul Haq and Mubashir Ahmad Javed, Ahmadis of Pattoki, were charged under PPC 295A for writing the *Kalima* (Islamic Creed) and using Islamic epithets etc. in their shop in June 1997. They were arrested. Bail was not granted by the lower courts nor by the High Court. Eventually it was granted by the Supreme Court, and they were released to face the trial after many weeks of detention. Now, two years later, the Judicial Magistrate has sent their case to the Anti-Terrorist court for decision, although no terrorism whatsoever was involved in the reported incident.

The President Urges Expansion of the Mischief of the Anti-Ahmadiyya Ordinance

Islamabad; April 23, 1999: According to a report published by the *Daily Nawa-i-Waqt Karachi* on April 23, a delegation of Muslim clerics from Azad Kashmir called on the President who stated that the Anti-Qadiani Ordinance be implemented in Azad Kashmir as well. The President's assertion was reported in a bold headline reproduced below:

اشاعت قادیانیت آرڈیننس آزاد کشمیر میں بھی عملدرآمد کیا جائے، صدر
پاکستان کسی صورت بھی مسئلہ کشمیر پر اپنے موقف سے پیچھے نہیں ہٹے گا، آزاد کشمیر کے علما کے وفد سے بات چیت
ملک میں جلد از جلد مکمل اسلامی نظام کے نفاذ کیلئے اقدامات کئے جائیں گے، سینیٹ سے شریعت بل منظور کرایا جائیگا

The Minister of Religious Affairs indicates his Intended Evil

Chiniot: According to a report published in the Daily Ausar, Islamabad of 23 April 1999, a number of festivities were organized in the Holy Hejaz (Saudi Arabia) to celebrate the change of name of Rabwah town. One of these was arranged in the honor of Maulana Manzur A. Chinioti, the mover of the Resolution in the Punjab Assembly. It was presided over by Raja Zafar-ul-Haq, the Pakistani Federal Minister of Religious Affairs. At this occasion the Raja observed, "Maulana Manzoor Chinioti will have a long life, we have some more assignments for him."

The Raja-Chinioti team cannot be up to something good. Their track record is consistently vicious.

The Government collects Data once again about Religious minorities

During the months of April and May the authorities have been collecting information concerning places of worship, schools, hospitals and such other institutions owned by Ahmadi and Christian

communities. Urgent circulars were cent by Deputy Commissioners in April to their lower echelons to provide the above information on priority basis. 'You will be held responsible for any delay.' they were told.

In the past, this type of data was hardly ever collected with fair intentions.

Judicial Sympathy for Proud Murderers who Claimed to have Murdered their Ahmadi Victim

Dhoneki (Wazirabad): On 28 October 1997, an anti-Ahmadiyya gang murdered Mr Nazir Ahmad, an Ahmadi medical practitioner from Dhoneki, district Gujrawala. He was abducted from his clinic and later killed. His body parts with chopped to shove his dead body in a sack, which was dumped in a nearby nulla from where it was recovered by the police. The murderers were arrested. Mullas projected the assassins as religious heroes who had performed an act of great merit. An association was formed to defend them and funds were collected. The Urdu press gave a helping hand by giving wide coverage to the views of the Mulla and Syed Zaman Shah, the leader of the killer gang. *The Daily Sadaqat*, in its issue of 5 Nov. 97, published the news giving the following headlines:

'We salute him who dispatched the apostate to hell'.

(Khatama Nabuwwa Movement:)

*'It is in the great tradition of Ghazi Ilam Din to dispatch to hell someone who is an enemy of Islam and the constitution of Islam" **Khatama Nabuwwat Movement, Pattoki** 'Syed Zaman Shah's act fills us Muslims with pride.'*

It is amazing that after all these proud admissions of murder and terrorism, the court has declared all the accused 'Not Guilty' and released them. Where is the Justice for an Ahmadi in Pakistan?

State vs Ahmadis

Karachi: With the enactment of Ordinance XX the State of Pakistan has imposed upon itself the duty of persecution of Ahmadis. It takes this duty seriously and rarely relents. Even on occasions where the State could take a lenient view on moral grounds, it resists the choice doggedly. For instance:

Mulla Hamadi, a rabid anti-Ahmadiyya leading activist in Sind, who is on government payroll, got registered a case under PPC 295C and 298C against Mr. Mubarak Ahmad Nusrat of Mirpur Sind on January 3, 1989, even though no blasphemy whatsoever was involved. Mr Mubarak was arrested and put in a prison. Another charge under PPC 298C was added on February 5, 1989 on the complaint of the same mulla on the grounds that the accused offered his prayers in the prison. This happened ten years ago.

These cases were heard first at Tando Adam and later at Sanghar. Both these towns are well known as locations of Anti-Ahmadiyya agitation, and an Ahmadi accused facing trial there does not feel safe. An application was moved by the accused with Sind High Court to transfer the case to the High Court as it is no longer safe for the accused to appear at Sanghar. This plea was heard on May 24, 1999. The Assistant Advocate General, representing the State, strongly opposed the plea, although it is also his duty to see that an accused is not exposed to danger and gets a fair trial. The State appears to be more interested in persecution than a fair trial.

What happened at Sanghar is also noteworthy. A hearing was scheduled in Sanghar Court on May 21, 1999. Mr Mubarak was unable to attend the court on that day, so he sent an application to the court by hand of his attorney. As road travel had become very difficult in the area because of the recent cyclone, the attorney arrived at the court at 0940 instead of 0830 hrs. The court, yielding to the pressure and demand of the mullas, took the extreme step and canceled the Bail of the accused in this 10 years old case. How cruel!

No Shortage of Anti-Ahmadiyyat Criminal Cases

Chiniot; May 25, 1999: Today was the date of hearing of 47 anti-Ahmadiyya cases in the court of Syed Ghaffar Mehtab Shah, the Judicial Magistrate Chiniot. No evidence was recorded and a fresh date was given.

The large number of such cases is noteworthy. Although other groups and minorities also face persecution in Pakistan, the quantum and gravity of criminal prosecution faced by Ahmadis remains

unmatched by others by a wide margin.

Life under Threats

Issuance of threats is a common practice with anti-Ahmadiyya activists. The victim is never sure if the threats are hollow or credible. He suffers all the same. Often the threats are anonymous, but even when the caller identifies himself, there is little that the Ahmadi can do to him. The officialdom rarely cooperates with such victims. Three incidents are mentioned below as examples:

- Mr Shabbir Ahmad son of Dr. Mohammad Sohail, Ahmadi of Kamal Dero, district Noshero Firoz, Sind, has conveyed in a long letter that Khatme Nabuwwa gang has become very active against him and sought authorities' collaboration in its moves. They have threatened to destroy the Ahmadiyya mosque. His arrest is being urged. The police arrived and took away his friend Ali Ahmad. All this has created a great deal of tension in town and Shabbir is feeling the strain. Prior to this, one of his clan members, Mr. Nazir Ahmad, Ahmadi, was murdered by this gang. No arrests were made.
- Mr. Mubarak Waraich, Ahmadi from Chak 5/3-L Kassoana Stop, district Jhang, a brother of the President of the local Ahmadiyya Community has reported in his letter dated May 6, 1999 that he received a threatening letter on April 28, 1999. The letter conveyed that if the demands were not met or any higher-up was informed, he and members of his family would be killed. The writer did not mention his demands in the letter, but wrote that these would be conveyed in the next letter. It is noteworthy that his brother, Mr. Anwar Ahmad who is now the President, was attacked in November 1992. He received three shots in the leg but was saved as he jumped over a nearby wall and took shelter behind it. The attackers ran away when the village folk responded also with fire. Mr. Anwar was hospitalized for many weeks before recovery.

  The recent threatening letter mentioned the 1992 event as well, and asserted that this time there will be no let up.
- Rabwah. Mr. Muzaffar Majoka, the Director of a local school, Cambridge Academy, has reported in a letter on May 8, 1999 that he was threatened on the telephone by Mulla Allah Yar Arshad of the Majlis Khatma Nabuwwah. According to Mr. Majoka, a booklet of Religious Information (meant only for Ahmadi children) is prescribed to the students of his school for the last 9 to 10 years. Mulla Arshad, somehow got hold of a copy of this booklet and reacted strongly. On the telephone, the Mulla said, "Cut it out, or face prison, or else.....". Mr. Majoka feels perturbed. Anybody would, in his situation.

Pakistan's Religious Untouchables

The Daily News; May 23, 1999: Writing a truthful book in Pakistan on the Ahmadiyya issue is a rare phenomenon, and a press review on the same is equally unexpected. However, it has happened. Haseeb Publishers have published a book, 'Pakistan Kay Mazhabi Achchoot' which literally means: Pakistan's Religious Untouchables. The NEWS of May 23, 1999 contains a Review of the book. It begins by a statement: 'Ahmadis or Qadianis have long been at the wrong end of the majority's campaign to impose their writ on the whole of the population of Pakistan'. It ends by concluding, "The State's acceptance of the demands made by the anti-Qadiani mullahs has been total. And this chronicle by Tanveer Ahmad Mir and Murtaza Ali Shah is an irrefutable example as many of the roles played by the Pakistani state in promoting intolerance in society.'

HRCP's Annual Report 1998 has reported that the authors of the book have received death threats. The book itself is in Urdu. The Review is reproduced below.

THE NEWS – MAY 23, 1999
Book Shelf by Asha'ar Rehman
Pakistan Kay Mazhabi Achchoot
By Tanveer Ahmed Mir and Murtzaa Ali Shah
Haseeb Publishers. (Pages 221 Price Rs. 250)

Ahmadies or Qadianais have for long been at the wrong end of the majority's campaign to impose their writ on the whole of the population in Pakistan. They have special laws devised for them on the basis of their religious beliefs. Every week, newspapers carry reports how a Qadiani somewhere in the country has been brought to the book for allegedly breaking the strict

code by which he is required to live his life.

However, as the mobs in modern day Pakistan are easily incited to madly hound the Ahmadis, the record of how this madness has come to characterize the Pakistani society, remains concealed behind the blanket of holiness spread by the mullahs.

Tanveer Ahmad Mir and Murtaza Ali Shah have tried to lift this blanket to expose some realities which have hitherto remained hidden. Their effort has resulted in a useful document that should help everyone understand the issue better.

Pakistan Kay Mazhabi Achchoot (Pakistan's Religious Untouchables) draws on newspaper references to argue how the Qadianis were very much considered a part of the Muslim community before Partition. The praise heaped on Sir Zaffarullah Khan by the right-wing newspapers such as Nawai Waqt for the way in which he advocated the Muslim case at various forums has been referred to by the writers to bring home the point that it was only a couple of years after Partition that the mullahs and their supports in the press really went after the Qadianis.

The shift from accepting the Ahmedis as a sect of the Muslims to treating them as untouchables was abrupt. This sudden change, the authors try to establish, stemmed from an Ahrari desire to rebuild an image that had been shattered because of their opposition to the idea of Pakistan. As Mir and Shah indicate in their book, the Ahrar-led Khatme Nubuwwat Tehrik in the early 1950's was in fact a movement to reestablish their political credentials in a country which they actually didn't want.

"The Ahrari action was a purely political movement, and even worse than that... This movement is both against Islam and democracy and that's why it should be resisted... They even said I became a Qadani and that my son is married to a Qadiani, even though they knew that all that was absolutely wrong." The book quotes from the speech of Prime Minister Khwaja Nazimuddin to the Parliament after the government had overcome the problem. Momentarily.

Over the next decades, the movement has spread on all sides – even engulfing the decision making bodies of the state. The tactics, however, have remained quite similar to those adopted by the pioneers of the Ahrar movement, there has been no check on the manner in which the mullahs continue to incite the masses in their self-righteous drive against those they don't regard as Muslim; and labeling anyone who chooses to question their logic as a Qadiani has been the main plank in their strategy.

The Qadianis have since been declared non-Muslims – by an elected prime minister (ZAB) who wanted to solve the issue permanently – and have earned themselves a special mention in the penal laws of the country – courtesy a dictator (Gen. Zia) who said he wanted to establish a truly Islamic order in the country.

The state's acceptance of the demands made by the anti-Qadian mullahs has been total. And this chronicle by Tanveer Ahmed Mir and Murtaza Ali Shah is an irrefutable example as any of the role played by the Pakistani state in promoting intolerance to society.

Anti-Ahmadiyya Public Meeting

Kunri, Sind; March 10, 1999: Mullas held their annual Khatame Nabuwat Conference at Kunri. It started after the night prayers. Mullas Allah Wassaya and Ikramul Haq Khairi used all kinds of slander and insult against the holy founder of the Ahmadiyya Community. They urged their audience to start a Jihad against Qadianis and assured them that the murder of a Qadiani would entitle them a place in paradise. The authorities took no action against these clerics. In fact, Chairman of the Khidmat Committee was conspicuous by his presence at this convention, which openly promoted violence and communal terrorism.

Ahmadi Sentenced

Sargodha; May 1999: Mr. Abdul Majeed, Ahmadi, was arrested under anti-Ahmadiyya PPC 298C and a case was registered against him on September 24, 1998. He spent sometime in prison before being released on bail pending a decision by the court.

A few days ago, the court fined him RS 1000 and detention until the rising of the court plus the duration spent in jail prior to the bail.

The accused got off lightly. He could have faced a great deal of hardship like hundreds of others in his fraternity.

Majlis Khuddam-ul-Ahmadiyya, USA

Majlis Khuddam-ul-Ahmadiyya, USA held its 3rd National Amila meeting (for fiscal year November 98-October 99) and Midwestern Regional Qaideen follow-up meeting on May 15, 1999 at Sadiq Mosque Chicago.

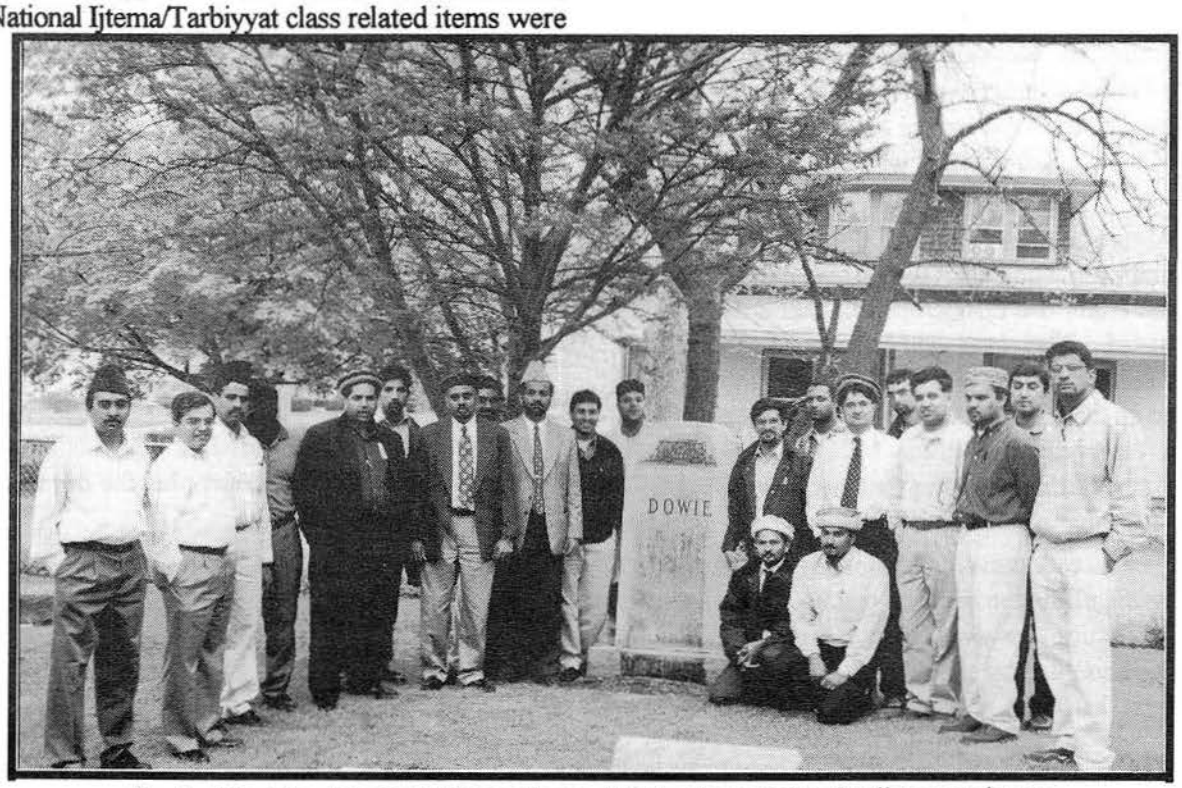
Chicago Majlis under the leadership of acting Regional Qaid Tanveer Khan hosted this event. The Khuddam of Chicago did an excellent job in taking care of the guests, which included transportation, sleeping arrangements, ziafat, and overall event coordination.

18 Amila National members and 8 Qaideen/ Regional Qaideen of Midwestern Region attended this event. The Amila meeting after the reciting of the Holy Quran and Pledge started with the opening remarks of Sadr Majlis. Tahir Mehmood, Naib Mohatamin Muqami, Rabwah was an invited guest at this event. He shared his views with the Qaideen and Amila members.

The agenda of Amila and follow up meeting included: A review of year to date activities. Tabligh status, and in depth discussion regarding the efforts in this area. Tarbiyyat related issues, Financial status, and National Ijtema/Tarbiyyat class related items were discussed. Molana Azhar Haneef, Missionary Midwest region addressed the members at the conclusion of the meeting. He reminded Amila members and Qaideen to review their own personal score card in relation to Tabligh and Baits. He reminded every one that, America needs the change, look what happened in Colorado and what else is going on. People need help in the USA. He reminded everyone that we have what they need and we must fill that gap.

A Historic Visit to John Alexander Dowie's Residence

After the Amila meeting Majlis Khuddamul Ahmadiyya, USA's National Amila members, and Qaiden of Midwestern Region made a Historic visit to the Dowie's residence. The members witnessed with their own eyes the residence and the grave of the opponent of the Promised Messiah Alaisalam, who died a miserable death after challenging the Promised Messiah Alaisalam, in the fulfillment of the grand prophecy over 100 years ago. The members then visited the famous mission house of Zion chapter and then returned to their homes.



Sadr ajlis Khuddamul Ahmadiyya, USA, along with Amila members and Qaideen of Midwest at the grave of John Alexander Dowie

Announcement

THE NATIONAL TALEEM DEPARTMENT

FIRST TALIMUL QURAN CLASS, WEST COAST REGION

WILL BE HELD ON OCTOBER 8-10, 1999, AT SAN JOSE, CA

OBJECTIVES

1. Learn to recite the Holy Quran correctly.
2. Learn split-word translation of the Holy Quran
3. Guidelines for the study of commentary of the Holy Quran.
4. Develop trainers for training others.
5. Develop love of the study of the Holy Quran.

CURRICULUM

1. Fundamentals of the proper recitation of the Holy Quran -- Practice.
2. Translation of the Sura Al-Fatihah and first Ruku of the next five Suras
3. Guidelines for the study of Commentary of the Holy Quran -- General discussion on the subject matter discussed in each of the above six Suras.

Karimullah Zirvi, National Secretary Taleem

National Amila members of Khuddamul Ahmadiyya, USA, and Qaideen of Midwest Region, outside the residence of John Alexander Dowie

PROGRAM

18TH ANNUAL IJTEMA, MAJLIS ANSARULAH, USA
BAITUR REHMAN MOSQUE, SILVER SPRING, MD

SEPTEMBER 10, 1999 (FRIDAY)

6:00 PM	REGISTRATION
7:45	DINNER
8:30	PRAYERS

SEPTEMBER 11, 1999 (SATURDAY)

FIRST SESSION

4:45 AM	Tahajjud Prayer, Fajr Prayer, Commentary of the Holy Quran
7:30	BREAKFAST AND REGISTRATION
10:30	Recitation of the Holy Quran, Ansarullah Pledge and Poem
10:45	Opening Address: Munir Hamid Sahib, Na'ib Amir
11:15	Maulana Daud A. Hanif: Prophecies of the Holy Quran
11:45	Maulana Shamshad Ahmad Nasir: Prophecies of the Promised Messiah (AS)
12:15	Prepared Speech Contest (5 minutes per speech): The Means of Self Purification
1:15	PRAYERS AND LUNCH

SECOND SESSION

2:30 PM	Recitation of the Holy Quran and Poem
2:45	Maulana Mukhtar A. Cheema: Jesus (AS) in the Bible and in the Holy Quran
3:15	Question-Answer Session: Moderator: Maulana Inamul Haq Kauser/Maulana Azhar Haneef
4:30	SPORTS COMPETITIONS: Volley Ball, 100 Meter race, 1 Mile walk, Arm Wrestling and Tug of War
7:45	DINNER
8:30	PRAYERS
8:45	National Majlis Amla: Meeting with Zo'ma and Muntazimeen

SEPTEMBER 12, 1999 (SUNDAY)

THIRD SESSION

5:30 AM	Fajr Prayer, Commentary of the Holy Quran
6:00	BREAKFAST
8:45	Recitation of the Holy Quran and Poem
9:00	Sadr, Majlis Ansarullah, USA: Progress Report
9:15	Religious Competitions*: Recitation of the Holy Quran, Traditions of the Holy Prophet (S.A.W.), Poems of the Promised Messiah (AS), and Impromptu Speeches.
12:30	PRIZE DISTRIBUTION, CONCLUDING ADDRESS: Respected M. M. Ahmad Sahib, Amir Jama'at
1:30	PRAYERS, LUNCH AND END OF IJTEMA

- Participants of Religious Competitions are requested to register their names at the time of registration. During the competitions, names will not be taken. The participants of the religions competition should have a beard.

NATIONAL MAJLIS ANSARULLAH, USA
AN AUXILIARY OF
THE AHMADIYYA MOVEMENT IN ISLAM

PROGRAM
7TH MAJLIS-E-SHURA

FRIDAY, SEPTEMBER 10, 1999

10:15 AM Recitation of the Holy Quran
Pledge of Ansarullah
Opening Remarks by Sadr Ansarullah

11:00 Qa'id Umumi (General Secretary)
i. Implementation Report: Recommendations of the Talim-o-Tarbiyyat, Tabligh, and General Subcommittees of the Last Shura
ii. Proposals Not Accepted for Consideration by the Shura
iii. Proposals Accepted for Consideration by the Shura

11:30 Qa'id Mal (Financial Secretary)
Budget for 2000

11:45 Formation of Subcommittees

12:30 PM HUZOOR'S FRIDAY SERMON AND FRIDAY PRAYER

2:00 LUNCH

2:45 Subcommittees Meet and Prepare the Reports

6:00 Election of Sadr Ansarullah and Na'ib Sadr Saf Dom:
To be conducted by Dr. Ahsan Zafar, Na'ib Amir

8:30 PRAYERS AND DINNER

ARRIVAL OF NEW MISSIONARY IN USA

We are happy to inform our readers that a new missionary, Mohammad Zafarullah Hanjra, s/o Mian Mohammad Akram Hanjra of Summander District Jhang, Pakistan, arrived in the USA on July 11, 1999 to serve the cause of Islam/Ahmadiyyat.

Mr. Hanjra's parents devoted him to the service of Islam in his childhood. He graduated from Jamia Ahmadiyyat (Missionary Training College) in 1982 with the degree of Shahid. He was then assigned duty in different cities of Pakistan. In 1991 he was assigned to Sierra Leone (West Africa) until 1997. Then he worked in Headquarters in Vakalat-e-Tabshir, Rabwah, Pakistan until the time he was assigned to the USA.

We offer a hearty welcome to Mr. Hanjra and pray May Allah reward him with outstanding success in the service of Islam.